

THE
FIRME FOUN-
DATION OF CATHO-
LIKE RELIGION, AGAINST
THE BOTTOMLES PITT OF HERESIES:
wherin is shewed that only Catholiks shalbe
saued, & that all heretikes of what sect so ener
are excluded from the kingdome
of heauen.

*Compyled by IOHN CAVMONT of Champany:
And translated out of French into English, by
IOHN PAVNCEFOTE the elder
Esquyre, in the tyme of his
banishment.*

Hoc habet autoritas matris Ecclesie, hoc fundatus
veritatis canon: contra hoc robur, contra hunc
inexpugnabilem murum quisquis arierat. ipse
confringitur. S. August. de verb. Apost. serm. 15.



Imprinted at Antwerpe by Arnold Coninx.

M. D. LXXXI.

Cum Gratia & Privileg. Reg. Maiest.

HIS Catholike Maieſte hath graunted and ginen licens to
Arnold Coninx, that he may print the booke named
*The firme foundation of the Catholike Religion against the bottom-
les pitte of hereſie*, Translated out of the french into Ingliſh by
John Paunſſore Eſquier, vvhether in defence is made to all
printers, for to print the ſame for the ſpace of three yeares,
vvithout licence of the ſaid Arnold Coninx. Geuen the
15. of Nouembre 1591.

Subſigned

Io. de Buſchere

*in translating the ſayd treaties as vvell as I
could, vvwhich I haue put to the print, that you
may be partakers of it, truſting that you
vvill accept the ſame as a token of my good
vvill. And if it ſhall pleaſe God to ſend my
labour ſo good ſucceſſe, as that any of you all
receiue benefit therby: after due thanks
to him that is author of all goodnes, I pray
you remember me in your deuout prayers;
vvho haue not bene vnmyndfull of you here
in this my poore baniſhement. And ſo ho-
ping you vvill excuſe or amend ſuch faultes
as you may finde eyther in the translation or
printyng. I beſeche God ſend you ſo much
light, as to finde the vvay home again to the
Catholike Church. Fare you vvell.*

Your louing frinde.

I. P.

THE PREFACE OF THE translator.

As it hath bene often a great greef
unto me to consider how many of
you (my deer friends and good coun-
treymen) not all of malice but some of blynd-
nes, some other of a folysh feare, others
also for lak of instructions and trew infor-
matiō of the holy Catholike Church the true
spouse of Christ, do daylie erre and lyue in
scisme & heresie, diuiding yor selues by that
meanes from Christ his mysticall bodie, &
hazarding your soules to perishe eternally:
Euen so of late I did not a litle reioyce vvhē
I hitt by chance on a litle frenche treatise,
vvhich doth lyuelie expresse, & as it vveare
in a table sett furth such sufficient, true, &
infallible tokens of Christ his Church, that
none can be ignorant that is vwillig to
learne, nor no man leste in blyndnes that
vvil open his eyes to see. And albeit my
skyl in the french tonge is but small, yet the
loue vvhich I beare to you my deare frendes
hath supplied that vwant, and giueth me
corage to attempt something aboute my strength

* 2 in



HE VVHO GA- THERETH NOT WITH

ME, SCATTERETH ABRODE.

Matth. 12.



HE FIRST principall &
most necessary groude of all
woorke agreeable to GOD,
is, that it be done in chari-
tie, in vnion of Christians,
& in the Catholike church:
and all that man doth in
the spirit of the Catholike church, is wel li-
ked before God: for that it is as it were dipped
in the bloud of his welbeloued sonne I E S V S
Christ, in whom he taketh his good pleasu-
re: of whose grace and vnction all those that
be Catholikes be partakers, flowing from
him vpon them as from the head vpon the
members. Yea it is I E S V S Christ him self
which liueth, which breatheth, which
prayeth, and which sturreth in all those that
be Catholikes and members of the body of
his Church. He prayeth (saith S. Augustin)

1. Cor. 13.

Iohan. 1.

1. Iohan. 2.

1. Cor. 13.

Galat. 2.

S. August. in

Psalm. 85.

ser. 4. de sanct.

Steph.

A

for vs

Vnus ipse sal-
uator corpo-
ris sui Domi-
nus noster Ie-
sus Christus
filius Dei orat
pro nobis,
orat in nobis,
& oratur a
nobis: vt Sa-
cerdos noster,
orat pro no-
bis, vt caput
nostrum orat
in nobis, vt
Deus noster
oratur a no-
bis.

*S. Ignat. ep. ad
Heron.*

*S. Io. Chrys. ho.
65. in Ioan.*

*S. Cypr. lib. 2.
de uni. Eccles.
S. August. lib.
de sude ad Pe.*

Numb. 15.

THE FIRME FOUNDATION

for vs, he prayeth in vs, and he is prayed to of vs, As
our Priest, he prayeth for vs: as our head, he prayeth
in vs: and as our God, is prayed to of vs. This is the
glory, the ioy, and assurance of a Catholike
man, that Iesus Christ is in him the chief
agent, the which for his reuerence is heard of
God in him: and this is the trew firmament
of the Catholikes, more firme then the hea-
uen it self. It is not so in heretikes, all that
which is of heretikes, is accursed and abo-
mination before God: their faith, their prea-
ching, their prayers, their fastings, their al-
mes, al actes of religion comyng from them
are nothing els but cursed sacriledge & pol-
lution. If they should raise vp the dead: if
they should be more vwise then Angels:
If they should haue their faith so great as to
moue mountaines: if they should distribute
all their goods to the cherishing of the poo-
re: if they should kepe heroically continual
virginitie: if they should delyner their bo-
dies to be burned: if they should shyne
with an Angelical holines: all this serueth
them for nothing being diuided from
the body of the Church: al this vould not
any thing appease the rigour of the eternal
ire of God vpon them. Core, Dathan, and
Abiron, did sacrifice to the same God that
Moyfes did, yea to the only trew and al-
mighty

OF CATHOLIKE RELIGION.

mighty God but for that it was done in diuision from the body of the Church, the earth did open and swallow them vp aliue, with their wiues, their childre, their hows holds, their Tabernacles, and all their substance: and more ouer, the fyer of God did consume 250. of the cheif that were assotiated with them, and 14700. of the people, for that they murmured at that iustice: And the fury of Gods wrathe had consumed all the people wholly, but for the vehement intercession and meditation of the Priesthood of Aaron which did appease the same. God doth not receaue sacrifice but of his Priestes whom he hath ordayned for that purpose, and there is no seruice what so euer agreable to God but that of the children of his Church.

Let not the heretike flatter him self with the holy scriptures, as peruerse men do abuse all the gyftes of God, employing them otherwise then they be ordeyned by his prouidēce: so do they abuse the holy scriptures them selues. That hath bene alwayes the cloke of impietie of heretikes, *they carie against Iesus Christ, the signe of Iesus Christ*, sayth S. Augustin, and take holde of the Gospel to make engines to fight against it. The Arrians would not agree to any one point, if it were not expresly in the scripture. The Mahome-

S. Aug. ep. 16. Contra Christum portant signū Christ & cōtra Euāgelium, de ipso Euangelio gloriātur.

tanes pretend the gospel to make for them,
 and alleage the same for their soueraigne
 aucthoritie. The deuil him self hath cyted
 the scripture against our sauour, and thereof
 it is that he prepareth snares and cordes to
 strangle such as harken to him, making that
 which I should bring them life, to be deadly
 vnto them, and conuerting bread in to poy-
 son. It is certain that the scripture is giuen
 vs of God for our saluation: & this principle
 can not be shaken. When the holy scripture
 speaketh, it is the maiesty of God which doth
 shew his truth and his wil vnto men, vnto
 the which euery man must beare inuiolable
 reuerence, and yeld vnto it as to the assured
 and infallible verditt of God his truth, sub-
 mitting all his vnderstanding to the yoke and
 obedience of faith: in suche sorte, that it is
 treason to God his maiesty and damnable sa-
 crilege for the boldnes of humaine vnder-
 standing to gaynsay the same, yea or only to
 be so bolde as to thinke it: for if any one
 gainsay the same, he cutteth him self from
 God, and maketh him self a companion of
 the deuil: he is an heretike, accursed and re-
 probate, & neuer shall haue parte with God.
 For the holy scripture is the key which doth
 open vs Paradise: it is the way which doth
 guyde vs, the rule which doth teache vs, the
 lampe

OF CATHOLIKE RELIGION. 5

lampe which doth lighten vs in the middest
of the darknes of this world: it is the looking
glasse where in we behold the face of God,
the royall sceptre by the which he doth Go-
uerne his people, the witnes of his good wil
towards vs, and the instrument of his alian-
ce: to the vvhich vvhoso doth not bowe
downe his vnderstanding, he doth oppose
him self against God, with an ingratitude &
deuelish presumption. Now al the heretikes
of the vworld haue made shew to agree to
this principle, & haue whyred their ruinouse
walles with no other colours than those, nor
haue no other thing in their mouthes but
the texts of the scriptures. What shal the sim-
ple man then doe, hearing the word of the
maiesty of God in the mouth of Catholikes
and of heretikes? This is it whereof I wold
informe such as haue care of their saluation,
and teach them how they shal neuer be de-
ceyued. S. Gregor Nazianzene sayth that
the scripture is like vnto certaine paynted
Images, which what way so euer you turne
you, you thinke their eye foloweth you; yet
not withstanding, the right looker doth con-
sist in some one point to the workman in-
tended, & those that are cunnyng in that arte
know it very well. Likewise the holy scriptu-
re is to be taken in many senses, and farre

*In Orat. ad
Athanas.*

*ὡς ἡ πρὸς
παντας
ὁρῶσα τοῦ
τοῦ πατρὸς
τα εἰκῶν.*

more then the scriptures of men: for so much as the scriptures do participate of the nature of the author. But so it is that God him self is the author of the holy scriptures: whose vnderstanding being infinite, the sense of his scriptures may be also infinite. Notwithstanding there is one proper sense, certaine, & assured in the scriptures, whiche the holie Ghost hath vouchsafed to reueale vnto men, which is the sense of the Gospel, that is to say, the right, trew, and natural sense of the voyce of the Prophets and the Apostles, which is in effect the gospel. For properly the Gospel doth not consist in figures of letters and dead characters of the writing of the Euāgelists: Those thinges be but as an Image of the sense of the Gospel. But wil you know what is properly the gospel? It is the solemne publication of the sonne of God descended from the bosom of his father, and shewed in flesh for to delyuer mankynd from the state of perdition in which he was, and to reconcile him to God: geuing power to the children of Adam, which beleue in his name, to be made children of God, renewing them in him self, and regenerating them to God by diuine Sacraments, by the which he hath made them partakers of his iustice, of his life, and of his glory, and hath
lifted

OF CATHOLIKE RELIGION. 7

lifted them vp with him from changeable
time to the eternitie of his father. S. Paul
doth define the Gospel, to be *the mighty power* *Rom. 1.*
of God to saluation, to al those that beleue: that is
to say, a vertu supernatural, diuinely infused,
ennobling mans nature aboue it self, and
eleuating it to a diuine estate, the which of
his owne force and faculty he could neuer
attayne vnto, no not only conceiue the same: *Lib. de prap.*
it is sayeth Eusebius, that Gospel which doth *Euang.*
shew the reuelatiō of goods, not these earth-
ly, peris hable, & which do decay, but of the
true, soueraigne, diuine, everlasting, and in-
corruptible goods promised from the begin-
nyng of the world, and foretold of all the
Prophetes, & that which doth giue the mea-
nes to get them. To be shorth, the Gospel is
a new resurrection of the worlde, and as it is
sayd in the Gospel it selfe, it is the seed of
eternitie. All the matter is to knowe vwho be
the true sovvers, and dispensators of the mi-
steries of the Gospel, that be sent and auou-
ched of God. For God doth not auouche
all those vvhich thrust them selues into this
diuine embassage, he hath sayd to the vvic-
ked: vwho gaue the charge to rehearse my
iustices & take my testament in thy mouth?
And he complayneth him selfe in Ezechiel, *Tsal. 49.*
of false Prophetes vvhich runne vvithout *Ezech. 13.*

*Matth. 7.**Rom. 10.*

sendinge. *They runne sayth he, and I sent them not, they say the lorde hath sayd it, and I sayd no such worde.* Our sauour him selfe by his holy mouth doth aduertise vs saying: Take heede of false Prophets which come to you in sheeps clothing, but within they are rauening wolves. Now if in the traficke of this world, we feare to medle with a false marchant, how much more owght vve to feare in the traficke of euerlasting saluation. If then vve vil not be deceaued, Sainct Paule therein doth geue vs a true meane, vwhen he sayth: *How shal they belcue in him whom they haue not hearde? And how shal they heare without preaching? And how shal they preach yf they be not sent?* There neede not so much disputing, nor so much making of bookes, to confound the heretikes. Men do in a maner defile them selues vwhen they examine their doctrine: there is no doute but that God is greatly offended with the ouermuch regarde that is geuen vnto them, and those which wolde that men shulde heare them reason, haue not the spirit of the feare of God. An heretike, before all other thinges should be asked not what he sayth, but of whom he is sent, and the marke of his sending. And so without any more disputing he shalbe confounded and put to silence. For
 neuer

OF CATHOLIKE RELIGION. 9

neuer heretike was sent of God, they are al of the spirit of the deuil, and al condemned of God, what allegation so euer they make of the holie scriptures. The Samaritanes were heretiques, and did fortifie them selues with the texte of the law of Moyfes. Our sauiour hath condemned them with his owne mouth, when being asked of the Samaritane whether God should be worshipped in Hierusalem or in Samaria, he answered: *you worshipp that you know not, wee worshipp that we knowe: the saluation is of the Iewes.* For it is as yf he had sayd yow Samaritanes which be distracted from the Iewes, you shal haue nothing in the treasure of saluation, and you can not but erre. This only voice thundering from heauen, *you worshipp that you know not*, is a sufficient flash of lighrening to ouerthrow all that these deuided felowes frō the Church can imagine to haue, eyther holie or godlie. Let no mā be ouertakē by the deuil through ignorance of this doctrine. S. Augustin teacheth vs clearly: that although heretikes do preache the name of Iesus Christ, yet that name is not their seur ground as it is to Catholikes, but remayneth proper to the Church only: for if one consyder aduyfedly that which belongeth to Iesus Christ; he shal not fynde it amongst heretikes what so euer,

Iohan. 4.

*S. August. in
Enchirid. ad
Lauren.*

Colof. 2.

Optat. 9. & 6.

but in tytle and shew only: the effect of the vertue shal not be there: they sound out with full mouth, that they holde the sonne of God for the redeemer of the worlde, but notwithstanding after they haue pronounced those woords, because they spoyle hym of his vertue & dignitie, that which S. Paule sayth is truly proper vnto them: *that they keepe not the heade, where of the whole body* (which is the Church) *by ioyntes & bandes being compacted, groweth to the increase of God.* And according to this, Optatus properly sayth that the buylding of heretykes is but only a wal which hath no corner stone nor couerture a boue, in such sorte that if they make a gate, he that entreth in, is alwayes without, subiect to wyndes, rayne, tempest, theeues, and to wylde beasts. But the Catholike Church is an entier howse in the which God doth dwel, and he dwelleth not in any other. Al that which is inclosed therein, is couerd, wel assured, & out of daunger: of the incommodities of the ayre, of theeues, and of all external harme. Furthermore he compareth heresie to artificial trees, which fowlers fashion in likenes of a natural tree, hauing the shew of a true tree, but full of snares and of glew, where the brides searching their life, fynde their death: wheras the Church is a true tree

tree indeed, full of good fruits, without snares and fraude. But aboue al. S. Cyprian hath very wel sayd that heresie and idolatrie be in the same damnatiō, as daughters of the same father: when (sayth he) by the coming of Iesus Christ, the light being reuealed vnto the gentiles, and the sonne of saluation shynning to the face of al people, the darknes of idolatry was chased out of the world, Satan seing his seates and temples desolate, and his Idols forsakē of al people on te earth, which did runne vnto the Churches of Iesus Christ, he found a new craft vnder the self same name of Christian, to intangle them that were not wel aduised, and to make them fal from the grace of Iesus Christ: that is, he hath sturred vp heresies, with the which he hath subuerted the sayth, corrupted the truth, and broken the vnite of concorde: in such sorte that those whom he can not longer hold in the anucient way of blyndnes, he hath deceaued by the error of a new way: & so spoylith men euen within the Church, deceauing them with an other kynd of darkenes, to the end that not contynewing in the vnitye of the Church, they may yet cal them selues Christians, and walking in darkens, they may perswade them selues to haue the light: making them blinde without perceauing their blyndnes,

*Lib. de unit.
Eccles.*

blyndes, yea then when they thinke them selues most sure of the light. For as he is a cunning woorkeman to transforme him self often into an Angel of light, he leadeth them in to likelihoodes of truth, that he may so deceiue them in the truth: affirming the night for day, death for life, infidelitie for faith, Antichrist vnder the name of Iesus Christ. And ther is not any absurditye how monstrous and foule so euer it be, that he doth not make them receyue, and that very greedelye, and hauing once bleared them with his iugling tricks, he holdeth theyr iudgements so fast tyed and hampered, that they can not see the very open and manifest truth: so that hauing now no more roote in God, they be cast into a reprobate sence, turning to their owne destruction al that is presented vnto them, and sticke not now to stand and fyght agaynst God him self. Now, to them wich suffer them selues to be deceiued, it happeneth (sayeth S. Cyprian) for not searching the truth of faith by the right way, according to the direction of our heauely Maister, whodoth send vs to the chayer of S. Peter, which of his proper auctoritie by prerogatyue he hath ordeined to be head, & as the fountayne & roote of his Church. And this was a greate benefit of God, that he
hath

hath giuen a certaine seat to his Church, as auncyently was the chayre of Moyſes, to the end that in the doubtful points of faith, men myght haue a place to reſorte vnto, as to a certaine Vniuerſite, to receiue their iudgement and reſolutiō, and ſo to kepe the vnitie of faith among ſo many dyuers nations that were to enter in to the Church.

This is certainly the point whereby all heretikes in the world haue periſhed, doe periſhe now, and ſhall al wayes periſhe: for that they like not, nor ſauour not the Sacramēt of the vnitie of faith in the vniuerſal brotherhood of the Church, nor acknowledge that there is one certain Church, the only mother of al the children of God, which is only holie, Catholike, and Apoſtolike: vnto whom Ieſus Chriſt her ſpouſe & head hath giuen the character of the order of his eternall Priethood, the keyes of the realme of heauen, & all auſthoritie ouer his howſhold: vnto whom he hath promiſed aſſiſtance of his holie ſpirit vntil the end of the worlde: in whom is the wil of God, the forgiuenes of ſinnes, and the diſtribution of graces: who only hath the woord of God in keeping, the pure doctrine of the Goſpell, the true vſe of Sacraments: to whom only therefore doth appertain to iudge of the true ſenſe

sense of the holy scriptures, and to decyde the controuersies of faith that rise among men: whose iudgements in earth be ratified in heauen: which Church, being but one and vndiuided in faith, yet extending it self in her cōmuniō as the beames of the sunne, as long and as wyde as the whole world, encreasinge & multiplyinge dayly without end or lymit, continueth inseparably vnited to her head, as the beames to the body of the sunne, not liuinge but of his grace, not breathing but of his spirit, and not seing but of his light: and who so euer kepeth not this vnitie, he kepeth not the law of God, he hath no faith, and he can neyther haue the life nor the saluation of Iesus Christ. It is S. Paul himself that teacheth this Sacramēt of the vnitie of faith in the vniuersalitie of the Church: as there is not (saith he) but one sole God, lord & father of all, so there is but one faith, one hope, one trust, one bodie, one spirit: the head of which bodie, is the sonne of God Iesus Christ, who being him self the spring of lyfe euerlasting, doth inspire lyfe to all the bodie, & doth furnish it dayly with strength by his holy spirit. Who soeuer is not a member of that bodie, can not take lyfe of the spirit of Iesus Christ: he is a straunger: he is prophaned: he is an enemye, he is dead, drye and

Ephes. 4.

and wythered without moysture of all diuine grace, and that no part of the promises and rewards of Iesus Christ: he is the braunche cut from the true stocke, appointed to the fyer to be burned. If any of those which were out of the Arcke of Noe vvere saued, those also shalbe saued which are founde out of the Arcke of the Church. If the riuer cut from his spring dryeth not vp: if the braunche diuided from the tree can bear fruit: if the member cut from the bodie can take lyfe of the same bodie: then also the man that is diuided and cut from the Church, shal liue of Iesus Christ. He can not haue God for his father, which wil not haue the Church for his mother: and he can not be vnited with God, which is not vnired with the Church. At the same instant that man doth separat him self fro the Church, he dyeth from Iesus Christe, and leese the grace of the holy Ghost. For euen as the vniuersal sensible light is tyed to the bodie of the sunne which doth spread and distribute it to all the world, in the absence wherof, there is nothing but darknes: euen so al grace of reconciliation to God, was annexed to the bodie of Iesus Christ: yea to this bodie of his which dayly groweth by increase of the chosen, preordinate to lyfe euerlasting, which is the bodie
of the

Iohan. 11.

of the Church, which he doth gather together, taking out from the heape of mankynd al men of good wyl, which haue bene, are, and ſhalbe, to the end of the world: out of which bodie there is but the wrath and malediction of God. Search where you wil: out of this Church, you ſhall fynde nothing but death. To be ſhort, he which is not in the Church hath no God: he hath his owne proper iudgement, his phantaſie, and his owne preſumption for his God: he maketh him ſelfe an Idol, & doth worſhip only his owne imagination in place of God. If ſuch a man calleth him ſelf a Chriſtian, that is as the deuil often ſayth he is Chriſt: and if he be kylled for his hereſie, that is no martirdom, but the reward of his hereſie, which is not yet al purged by his owne death. Dying he goeth to yeld and ioyne him ſelf eternally to the darkenes, which he hath worſhiped, and to his head which is the deuil. There is no martirdom nor death preious before God but in the catholique Church: in the which only is the grace of the Goſpel of Ieſus Chriſt: the which only ſhe doth preach in ſinceritie and truth, and without any hazard or poſſibilitie to erre: becauſe ſhe taketh her direction of the holy Ghoſt, & of the tradition of the Apoſtles, and of the holy ſcriptures together:

together: which be the three grounds set
 downe by the holy scripture it self: the
 which doth shew that not free only buyl-
 deth vp the Church, but is also holpen of
 the traditions of the liuely voyce of the A-
 postles, to the which she often tymes refer-
 reth men. *Kepe* (sayeth S. Paul) *the traditions*
which you haue learned of me, be it by woord or by
our epistle: and it is written in the Actes of the
 Apostles that in al places whear S. Paule pas-
 sed by, he recommended to the Churches, *to*
kepe the ordinances of the Apostles and of the elders,
 which were things not written. When the
 Apostles had planted the Gospel, they did not
 say al things at one time, nor in one howre:
 nor wrote al that they sayed: but according
 as occasion was giuen, they planted their do-
 ctrine: so that the holy scripture which we
 haue of the Apostles and of the Euangelists,
 is not so muche a full doctrine of faith, as a
 witnes of the faith that they preached. Now
 if wee will goe higher: the law of Moyse co-
 sisted no lesse in tradition than in writting:
 and not only the sense but the letter and text
 thereof was to be learned by tradition. For
 they had the scriptures in maner but by half:
 the pointing beeing not yet put to the he-
 brew text. But the holy Ghost alwayes hath
 in formed the Church of the true traditions
 B and the

2. Theff. 2.

Tenete tradi-
 tiones quas
 didicistis, siue
 per sermonē,
 siue per epi-
 stolā nostrā.

Act. 15. 6

and the true sense of the scripture, in such sorte as the Church and the holy scripture are so linked together, that they both be as an indissoluble cheyne of golde. The Church is not aboute the scripture, but the authoritie of the Church doth shew the true scripture. And when the Church hath need of wholsome information, she doth goe to the scripture: and if there be any darknes in the scripture, the holy Ghoste is giuen to the Church for to interpret the same. Euen so in the olde law in al difficulties, that rose, the law of Moyles ordained that they should goe to the hygh priest for the tyme being, and that they should folow his verdit, not turnyng either to the right syde or the left, vpon paine of death. The Prophets also sent them thether, and in the Gospel it self our sauour commaundeth, that if any obey not the Church, he be degraded from the name of Christian, and holden for an Eathnike: let no man now seeke excuses in a corner. God hath appointed at al tymes the priests of the Church present, to iudge the present controuersies: and willeth that men should repayre vnto them: his holy spirit assisteth them to that end. He hath not promised vs in them more then in other men, example of holynes: but he hath promised vs by them the Oracles of his tru-

Dent. 17.
Malach. 2.

Mat. 18.

his truthe. Oh that al those that do erre in faith did know the vertue of the name Catholique, and the horror of the name heretike: how the Catholique in his faith, doeth renounce his own reason, his own iudgemēt, his vnderstanding, his wil, and all his senses, for to hearken simplie and absolutely vnto that that the Church doth teache: how on the cōtrarie side, the heretike doth groude & builde his fayth vpon his owne iudgement. They should knowe that the name Catholique, is a name of repose in God: a name vtterlie denying him selfe, to the end he may be ouerwhelmed in God: and that to leane and staie vpon the Church, is to leane and staie vpon God him selfe: and that contrarie wise to staye vpon him selfe, that is to say vpon his owne iudgement, is to stay him selfe vpon the deuil: they should knowe that the Church teacheth the people faythfully, and that she is assisted of the holie Ghost: that she hath the trewe traditions of the Apostles: and doth take the scripture in the Euangelical sense; sayeth nothing of her selfe, putteth nothing of nevve, dothe not make any article of fayth: but only giueth yvitnes of the Euangelical sense, and discerneth the good from the euil pasture, euen as the holy Ghost doth reueale to her in common.

And contraryvise that the heretike is not stirred but of his ovvn particular spirit: hath not any tradition but of his owne proper making: taketh the scripture in a sense by him self inuented: handling the same as if him self were the authour: making him self a prophet to hym self, and iudge of God: and somtymes setteth him self aboue al that which is God: in sommuch that he doth iudge by his owne priuate sense, the eternal woord of God: in such sort as al heresie maketh a new paradox, & putteth a new sense, neuer Euan-gelized, not of the holy Ghost, but inuēted of Satan, by the mouth of one particular man. The spirit of God is not particular, but common: and the same is in common to the Church, to whom hath bene giuen the assurance of the holy Ghost, to shew vnto her al truthe: in such sorte, that, as it is certein that the holy Ghost is authour of the scripture: so is it certein that the holy Ghost is the soule and lyfe of the Church, by whose direction she can neuer erre, for which cause S. Paul doth cal her *the pillar and ground of trueth*. And

1. Tim. 3.

S. August. lib.

12. cōfess. c. 25

Veritas tua
est domine nō
mea, nec il-
lius, aut illius;
sed omnium

this is it that S. Augustin did confesse, o lord (sayeth he) thy trueth is not myne, nor this mans, or that mans: but it is euerie mans, Whom thou pu-blikly calleste to the communion therof, Warnyng vs terribly that we take greate heed to chalenge that in priuate

in priuate, lest so we be vtterlie deprived of it. For *nostrū, quos*
he which speaketh of his owne telleth a lye. And as *ad cōmunio-*
 many particular opinions as are in the world, *nem publice*
 so many banners are there displayed by the *vocas, terribi-*
 deuil. A true catholique doth estrange him *liter admo-*
 self as much as he can from all particular *nes ne priua-*
 opinions, and from al attributing to him self, *tam veritatē*
 his being, his liuing, his power and knowled- *habeamus ne*
 ge, and neuer doth vse these termes: *I am: I*
can, I wil, as for me, this is my opinion, and such *priuemur ea.*
 like speches, which be termes of deuclish ar- *Ioan. 8.*
 rogancie. He dares not so much as to say of
 him self that he is a part of Christendom,
 standing as it wear by him self alone: but hol-
 deth this for a principle that he can not so
 much as thinke any thing, that good is wit-
 hout the continual dependence of God, and
 instruction of the Church: vnto whom in all
 simplicitie, and in deep humlitie, he leauerh
 him self to be edified and instructed, euen as
 a litle childe of his mother: so that it is in a
 maner easier to plucke a sterre out of the ele-
 ment, than to plucke a true catholique out
 of the bosome of the Church. Litle Iacob
 when Rebecca his mother commanded him
 to faigne him self to his father that he was
 Esau, to get thereby his blessing, he answered
 like a childe, that he feared lest the deceit,
 being discoueced, he should procure hym

Genes. 27.

self malediction in stead of benediction: but then his mother sayd to him, that maledictiō
 „ (my sonne) be vpon me: only obey thou my
 „ voyce in that I commaund the: which he
 „ did, and was blest: euen so it is in our obe-
 dience to the Church. If the Church should
 deceiue vs, then vpon her be the maledictiō,
 to vs doth apperteyn the glory of obedience,
 with the which we be very wel assured to
 obteyn the euerlasting benediction. But now
 the Church can not deceiue vs, yea I say fur-
 ther, that the iniquite of him that is in the
 Church, is better, that is to say, is lesse dā-
 nable then the good works of him which is
 in heresie. For if one of the hows hold of the
 Church haue sinned, he hath but committed
 that sinne wherein he is fallen: the which is
 blotted out by pennance in the Church, and
 he may obtain the promises of the kyngdo-
 me of heauen: but he which is fallen out of
 the Church, sinneth alwayes, & in al that he
 doth: for al that which is not of faith, is sin-
 ne, as S. Paul saith. Yea although he do pen-
 nāce yet cā he obtain no pardō, because in the
 societie where he is, there is no remission of
 sinnes; there is no good worke meritorius,
 no pennance, no vertue to be rewarded wi-
 the life euerlasting where faith is not: and
 that persone dothe not fruitfully fulfil any
 comaundement of God which doth not ful-
 fill the

fil the same in the Church. The pretended good works of those which be out of the Church, be like a swyft running out of the way, and lyke great paynes taken for a matter of nothing, where no reward is to be gotten. He which runneth out of the listes, shal neuer carie away the price: he must be first with in the barriers of the Church, seing that the course of good woorkes shalbe crowned according to the merits of the rightuousnes of eache one: I meane according as euery one shal shevv hymself valiant and couragious in christian spirit, and according as the new regenerat man in him hathe brought foorth due fruits, and effects of his regeneration. There is no good without the soueraign good. The soueraign good, is God. God, Iesus Christ, and the Churche, are three things coherent and fast vnited together. There is no accesse to God, but by Iesus Christ: and there is no accesse to Iesus Christ, but by the Churche: let no man (sayeth S. Ambrose) accept good woorkes, done before faith. Faith is the soule of good woorkes, without the which they be dead, and be not to be rewarded with lyfe euerlasting: faith is the soule of our soule, the substance of man, in such sorte as man without faith is without substance. True it is that an heretyke renouncing his heresie is straight wayes cleane, and incorpo-

Ioh. Clim. grad.
15.

rated againe to the Church, and as a member, partaker of the prayers of all the vniuersal Church, he is made woorthy of the body of Iesus Christ, after he hath purelie and entierlie renounced his heresie: in which case a fornicator repenting hath need of teares & of tyme to be thoroughly clensed, and to extinguish vtterly the concupiscence which hath occupied the soule, and defiled the body, the reliques of the one being harder to be healed, then of the other: but if the one and the other die in their sinne, the heretike shal carie a more rigorous iudgement than the fornicator. This point then is without contradiction that in all the vniuersal vworld, there is but one only Church, vvhich doth administer eternal lyfe: vvhich hath the keyes of the kyngdome of heauen: in vvhich good deeds be rewarde vwith lyfe euerlasting: vvhich drawing out of the holy Scriptures the right line of interpretation both prophetical and Apostolical according to the sense that hath bene preached and taught, geneth her children assured certentie of the good pasture, & knowledge of the euil: whō who so obeyeth not, shal neuer see God. For this cause S. Paul according to the care vvhich he had more then fatherly of the saluation of men, doth exhorte very earnestly to be

to be carefull, to kepe the vnitie of spirit: which is to hold them selues, ioint, firme, and locked in the bosome of the Church: knowing that euerie where out of the same dwelleth death, and that euerie particular assemblie out of the same is the Synagog of Sathan. All diuinitie out of the Church is vaine, false, basterdly, cōfuse, ful of deceit & impietie. When the hererike alleageth woordes of the Gospel that is now no more (saieth S. Hierom) the Gospel of God. The Gospel in their mouth becometh the woord of man, and the woord of the deuil: the trueth is poysoned by their leauen, in suche sorte that it is altogether vnlike to it selfe: wherin they fare as the false and leud counseilors of a prince or state, whoe in giuing councell redounding to ther owne particular profit, and not of the Prince or common welth, doo betray the Prince and the comon welthe: euen so, the heretiks be traitors to God and to the holy scriptures. And let no man be deceiued if somtimes they seeme to teach the same doctrine that the catholikes do: betwene the true and the false there is but a hears difference. But now suppose they preached in all & throughout, the self same doctrine of faith and Sacraments, as the catholiques doe: that,, they be also otherwise irreprehensible of,,

*S. Aug. lib. de
fide ad petro.*

„ their life in external honestie : yea finallie
 „ though they spend their bloud for the name
 „ of Iesus Christ: all this notwithstanding, fith
 „ they make a bodye apart, and hold not the
 „ vnitie of the catholike Church they be in sta-
 „ te of perdition. The vse of the Sacraments,
 „ the woorks of mercie, and the gloriouse con-
 „ fession of the name of Iesus Christe can not
 „ profit but vnto him which is in the vnitie of
 „ the catholique Church. Which vnitie who
 „ holdeth not, he diuiderh the body of Iesus
 „ Christ, which is one and indiuisible : and his
 „ Church hath not two bodyes. *Iesus Christ is
 „ not diuided* (sayth S. Paul) and that point is of
 „ so great importance as the creed of the faith,
 „ which is dayly songe in the Church doth ex-
 „ pressely shew that there is but one Church to
 „ the end that all men might know that out of
 „ the same there is no saluation.

Such as come near the brinke of a deep pit,
 or of any dovvneright pitche, conceiuing the
 horroure of tēporal death, all trembling they
 retier far of, for fear to fall therein : but there
 is not any deep pit or dovvneright pitche or
 peril vwhat so euer in this vworld vwherein a
 man should conceiue so much feare to fall as
 into heresie. For in all heresie dwelleth the
 horroure of eternall death : And to fall from
 the assured firmament of the Church in to
 heresie,

heresie, is to fall from cleauing to God to the bottomles pit of him self: vvhich is as the fall of Satan, vvhen he vvas headlonge throwen dovvne from heauen to hell. Let vs then take heed God Christian people of separating of our selues, hovv litle so euer it be, from the catholike Church, no, not in one only litle thought: let vs yeeld vniuersallie to all that the Church doth teach, vvithour reseruing any thing, vvhat soeuer it be, to our particular iudgement, against the iudgement of the Church. Looke hovv much any man reserueth to his ovvn resolution, vpon his ovvn proper sense, in matters of faith: so nigh he is to the losse of his lyfe, so farre is he in darknes of errour, so near is he to death, so much diuided from God, so fast cleaueth he to the deuil. Farre from all those vvhich haue care of their ovvn euerlasting saluation be that deadlie presumption, vvhich would share his faith vvith the Church: that is, vvould make a choise and particular separation of the points vvhich it pleaseth him to belecue, or not to belecue vvith the Church: as if that syde vvhereunto, by our ovvn direction, vve resolute to leane, vv ere to vs a better euidence, and cleerer testimonie than the vniuersal Church. This is, in verie deed to censure the Church and to make our selues iudges of
the

the Church, and of the holy Ghost also, vvhich teacheth her. This is to be too too much ignorant of our own ignorance, vveaknes, and mesure of our ovvn state and condition. The iudgement of one particular mā, hovv vvise so euer he may be, is but as a litle candle in the darknes of the night, the which giueth light scant fover or fivie pases in circumference, but is incōtinent obscured & inuironed with the exceding force of vniuersal darknes. Wher *the Church*, (vvhich, as S. Iohn sayeth, *is clothed with the sunne, hauing the moon vnder her feet*) dothe cast her beames vpon the face of the vvhole earth, taking her brightnes from aboue, and drawing her light out of the sea of the *Intelligence diuine*. Avvay, (say I) vvith this presumption: farre be it from all our friends: farre from the chosen and elect of God: farre from al those, vvho haue an earnest desire of their ovvn saluation, & wolde vvillinglie forsake this worlde, to see God eternallie, and to attain vnto the glori of eternal felicitie. Avvay vvith this rashenes of particularities in opinions seuered from the Church. This is the verie cockle of wicked spirits. This is the vvay to fall in to the hands of the deuil: vvho being not able to wound a man to death, by making him to forsake the Church absolntelie, dothe
yet

Apoc. 12.

yet vround and disfigure the integritie, and sincere purenes of a Christian, in this point at least, that novv he is not sound, and sincere, nor such a one as the beaurie and state of a christian requireth. *Deformed is that member* (sayth S. Augustin) *which is not conformable to the whole.* Rather suffer the soule to be diuided from the bodie, with all the torments in the worlde, than to be diuided from the Church, or to dissent from the Church in any one iote only, or in any one sole litle point. He that would agree with the Church in all, except one only point, is not a catholicke. Faith is more indiuisible than the beames of the sunne: it is not to be holden by halues: it is a gift of God, and a grace infused: and the gifts of God are perfite. For concerning faith, who so euer failerh in one article is culpable in all. And he is no lesse drowned, which is but two fingars ouer head in water, than he which is an hundred fathoms dieper. A mans faith, eye, and honour, are thre things that can not endure to be hurt or impared, how litle soeuer it be. Many of them which haue yet some liuelie roote in the Church, and hate heresie, doe giue to them selves some times libertie to blame or contemne certein obseruances and ceremonies of the Church, as in their opinions vnprofitable.

August.
Turpis est om-
nis pars vni-
uerso suo non
congruens.

These lo do daungerouslie erre, besides that they shew herein their beastlines, and ignorance: for nothing vniuersallie receiued in the Church is of small consequence, or importance. And vnwoorthie are they to haue any place in the Church, and to be partakers of the Sacraments of euerlasting life, which doe disagree with her in the least point that a man can think of. Men ought with more reuerence to iudge of such things as are approued and allowed of the vniuersal Church. When men debate of humain matters, let then humain reason take place: but in the doctrine of faith, the only authoritie of the Church ought to rule. It is not for vs to take vpon vs to cōfirme, and establishe that whereunto we must obey. We must in al submit our selues wholie to her iudgemēt, without exception of any thing, what soeuer it be: For so soone as faith is seuered from the Sanctuarie of the Church, she is out of her natural element: she hath no more vital spirit. The Church hath secret motiues, & considerations tending to the vtilitie and preservation of her vniuersal familie, incomprehensible to any one priuate person: yet notwithstanding they haue theyr foundations and grounds verie firme and sure. The most excellent Philosophie that euer was in the worlde,

worlde, is that of *Abrahā*, which *Philo* describeth. He reduced all the effects of the second causes to the first cause immediatlie: he dyd not attribute to the sunne, the light of the day: nor to cloudes the rain: nor to eyes the sight: nor to eares the hearing: nor to other next instruments of sense the cause of their facultie, nor to the feet force to goe: not breathing to the lunges: not concoction to the stomak: not to trees and seeds their yerelie fruits: but he reduced all things immediatlie to him onlie which spreadeth abroad his benignitie, and beneuolence largelie, franklie, and freelie in all places: he bendeth all his forces to hym alone, hoping by hym only to be ayded: and staying him self vpon him only: neither trusting vpon heauē, nor vpon earth, ayer, beasts, plants or rootes, with intent to loue them as causes. And (as a man may say) he trauesed through all the rankes and troupes of the host of all second and instrumental causes apperteining to the *OEconomie* or general disposition of the vniuersal nature, for to approche vnto the soveraign head: the Creator of substances: the giuer of formes: the first mouer: first cause, and cause of causes: to the ende to loue him only, and to giue him only thanks for all benefits receiued. And this Philosophie of
Abraham

Abraham.
Philo.

Abraham was as a shining beam of the innocencie of nature before sinne : which innocencie consisted in cleauing wholie to God, and depending vpon God in all things: not resting vpon him selfe, nor vpon any creature: whereupon also God loued him more, and was more reuealed to hym, than to those that loue the second causes, and search deeplie in to them, not satisfied otherwise with the first. In like maner in matters of faith, those which doe rest altogether vpon the Church shal rather be illuminated of the holy Ghost, than those which doe not giue credit to her, but vpon a caution or condition of some natural reason. If any would know the way how to render a reason of his faith, and of all obseruances of the Church *S. Peter* thereunto doeth exhort him. And in dede the studie of such a science is the most noble and most worthie that is in the world: only let him be humble, and holde this for a principle or maxime: though he vnderstandeth not the reason of any obseruances: yet notwithstanding the same is grounded vpon some iust reason aboue his capacitie. And when he hath layed for his ground this humilitie, and comyng afterward to searche the motiues and reasons of the Church: then the knowleige of the general disposition,

2. Petr. 3.

tion, and gouernement of the Church ſhall teach him conſiderations more deep, more excellent, more ample, more comfortable, and ſhall replenifh his mynde with a cleerer light than the knowleige of al Naturs vvorkes: and therein he ſhal take more pleasure, than if he had in his head the collectiōs and gatherings of al the knowleige in the worlde ſtowed one to an other, and coulde giue a reason of the whole diſpoſition of natural things in al parts of the whole frame of this worlde.

In the primatiue Church, *Sineſius* the great *Sineſius* philosopher called by Chriſtians to the ſtate of a Biſhop, vvould not accept the ſame, but with reſeruatiō of ſome opinions of the ethnical philoſophie. The fathers condeſcended to his deſire, aſſuring them ſelues, that ſo excellent a wit vvould eaſilie caſt of al thoſe reſeruatiōs of his philoſophical folie, by conference with wiſe and learned men of the Church. And in dede this learned man being made Biſhop, did ſoone caſt away al reſeruatiōs of his ſeueral opinions: and conformed him ſelfe in al points to the Church, condemning him ſelfe, and deriding his own vanitie, proceeding rather from the root of folie and pryde of a philoſopher, than of malice. And truelie to addict him ſelfe obſtinatlie to

C some

Genes. 27

some particularities of opinions against the vniuersalitie, it is the part of one that is ignorant of the first elements and principles of Christianitie: and a token of a short and feeble iudgement, that hath a verie small beam of brightnes, and is so poore of vnderstanding, as he is not hable to conceiue that the riuer which he dwelleth next vnto, is much lesse than the Ocean sea: and that the sterres be much greater thē they appear to his eyes: esteeming the greatest things that he knoweth to be the most that God can doe in that kynde: and considereth but one thing onlie, where he ought to consider an hundred thousand, perswading him selfe euermore to haue in the compasse of his brain, all that God is hable to doe, or wil doe, mesuring all things by his own capacitie, and sufficiencie: which is not onlie an extreme folie, but also verie daungerous. for such folk vpon the least motion of the deuil wil throw them selues from the high pinnacle of the temple down to the ground: I mean from the firmament of the Church, to the bottomles pit of heresie. Wil we then be assured neuer to erre, and to haue our spirite quiets, peacible amōg all the wherlwyndes and tempests of heresies? this is the onlie mean: he that walketh in the spirit of the Church, is in the high way: he goeth
not

not in darknes: he goeth by day, and setteth sure footing. The church is to him a bulwark of quietnesse: a wall of brasse: a stay more sure then the firmament of heauen: yea, I say truelie, more sure than the firmament of heauen. For rather the heauen shal fall in pieces, and all the whole frame of the worlde shal fall into cōfusiō, and nature shal erre, rather than the Church shal come to errour in that doctrine of the saluation, which she doeth teach her children. And good reason: for her vnderstanding is higher than the vnderstanding of all nature: for it is the vncreated vnderstanding, the holie Ghost, God him self, which doth gouerne the same immediatlie. And for the Churches sake, heauē, earth, and all Nature haue bene made, and doe consist: without whose prayers, the frāe of the whole worlde could not stād one moment. The Angels them selues (as S. Paul sayth) are all *Hebr. ra* to minister to them which receiue the inheritance of saluation, which are the childrē of the church.

But I will no further open the 'priuileiges of Grace, the heauenlie and liuelie comforts which the children of the catholike Church haue. The catholike Church is the onlie fortresse impregnable; the wiseman to her wil haue his recourse, and shalbe saued.

Genes. 27.

She is the strong fort of the citie of God, founded vpon the rock, whiche can not be vndermined: fortified by the inuincible force of the holie Ghost, garded by heauenlie armies, vvhich are camped round about, compassed of all sides with the fauour of the almightie. She is the true earthlie Paradise, where the tree of lyfe is planted, which all of her house may freelie vse, and thereby receiue nourishment of lyfe euerlasting. She is the true house of God, where he doth dispose his graces, and all his goodes and the soueraign felicitie. And who euer can taist of the fruit of the name *Catholike*: he shal fynde hem selfe happie, and shal perceiue in that he is a Catholike, he is as it were weeded out of him selfe to be transplanted in God: and being lost in him selfe, he shal fynde him selfe grafted, and rooted in God, in whom he shal stand more surelie, more liuelie, more happie, and be more his own man, than standing in him selfe: where vpon his soule shal be filled with true, sound, pure, soueraign, diuine, and euerlasting ioye.

I doe not call in question whether the catholike Churche be visible, nor where she is being a societie, not of Augels, or of soules separated from the bodie, but of men. She must uecessarilie be visible, that one may say, there

there is the Church, pointing to her with the
 finger, and shewing her to the eye: otherwyle
 (sayth S. August.) no man could be assured
 of the vnitie, in the which men must necessa-
 rilie enter, and holde them selves, to the ende
 they may be ioyned to the head & communi-
 cate with all the other members thereof. And
 our lord should in vain haue bidden men
 resort to the Church, and obey it, if it were
 inuisible to the face of the whole worlde,
 so that she can nor by any manner of wayes
 be hidden, nor darckned in the earth, no mo-
 re than the sonne in heauē. Yea (sayth S Iohn
 Chrysostom) *it were more easie to put out the
 light of the sonne, than to darcken the Church.*

*Aug. tract. 1.
 & 2. in Io.*

*S. Chrys. ho. 4.
 in cap. 6. Esa.*

And those which say that the Church which
 was planted of the Apostles, and dyd lighten
 the Gentiles, is no more extant, and that she is
 lost many a day agoe; and that strayght after
 the Apostles she was eclipsed of her light,
 and became an Apostata, in such sort as the
 worlde is entered in to darknes as before: and
 those which doe compare her to the Sinago-
 gue in the time of Eli: those (I say) are ve-
 rie impudent, and their impndencie can not
 be heard with our indignation, for that it is
 contumelious to the sonne of God: as if the
 sonne of God (which sayd, that he is the
 light of the world, and that he came to re-

38 THE FIRME FOVNDATION

new all, to destroye the vvorkes of the deuil, and to dispossesse him of his raign) had not doen that vvwhich he promised, nor that vvwhich he came for; and as yf his light had bene as a flas h of lightening vanishing avvay, and not as a sonne rising, to chafe out effectuellie the darknes of the vvorld. This is a moost vile and shamefull abasing of Christs honour and estimation : this is to take from him the deserued inheritance of all Nations, vvwhich God the father promised vnto him: this is (as it vvvere) to spoyle him of his dignitie and the royal scepter, and to plucke him downe frō his throne, and to take from him his royal Diadem, vvwhich the father gaue him, and to make, that God hath not kept his promise. They vvwhich vse thies vvordes are not in the Church them selues sayth S. Augustin. *Thou sayest: that the Church is not extant, because thou art not in her.* Look vvell to the matter: thou art not in dede in her; but she is and shalbe extant, though thou art not. Al that the scripture doth teach feighteth against this impudent saying. It hath bene foretold that the glorie of the second house of God shalbe greater then the glory of the first: that she shal reach from

*Aug. in psalm.
101.*

Numer. 20.

3. Reg. 9.

Math. 18.

Acto. 15. 18.

20.

from one sea to another: from the Orient ^{1. Tim. 3.} to the Occident: that she shal fill Asia, Af- ^{Psal. 18.} frica, Grece, Italy, all tounes, all nations, ^{Esa. 2.} and the Iles ferre of: and that the sauour ^{Dan. 2.} shal make as it vvere new heauens, and ^{Mich. 4.} new earth: so that the Sinagogue in com- ^{Math. 7.} parison of the Church is no more then one starre in comparison of the Sonne, and had but fevv litle spartles of that light whre of the full brightnes is spred vpon the Church. *Origin sayth*, that the first signe ^{Iud. 6.} giuen to Gedeon of the flyse only deuved from heauen, the earth round about remaining all drye, did prefigure the Sinagogue: and the secound signe of all the earth bedeuved, the flyse contynevving drie did prefigurat the Church. *In Daniel* ^{Dan. 2.} also, the Church vvas prefigured by the litle stone cut from the mountaine vwithout hand of man, the vvch hauing broken the Image of Gold, of Syluer, of brasse, of Iron, and of clay, vvch did represent the Empires of the vvorld, became a great mountaine, and did fill the vvhole earth, vvhere vpon sanct Augustin doth argue against the heretikes: If the Ievyes be sayd to be blinde for not hauing seene the stone being but litle,

„ what blindnes is that in them which can not
 „ see the same being a mountaine? so those
 „ (saith he) which denie the Church dis-
 „ persed throwgh the world, doe not stumble
 „ against de litle stone but against the moūtai-
 „ ne. *Esaie* expressely fortold, that the Church
 „ shal be as a mountaine manifestly, lifted vp
 „ aboue the mountaines whervnto all nations
 „ shall resort: vvhich *our Saviour* him selfe
 „ confirmed, saying that his Church is a citie
 „ set on a montaine which can not be hidden,
 „ what shal I say more (*sayth S. Augustin*): the
 „ Churche, is shée not manifest? doe not
 „ we shew it with our finger? and those that
 „ doe not see so great a mountaine, be they not
 „ blinde which against the shining candle, put
 „ in a candelsticke do shut they eyes? *S. Ber-*
 „ *nard* writeth elegantly hereof against the here-
 „ tikes of his time: the stone cutt without the
 „ hand is become the mountaine filling the
 „ vvorlde; and thincke you (saith he) that it is
 „ within your dennes? this is to calūniat al the
 „ vniuersal vvorld. Thou maiest easily see the
 „ citie sett vpon a mountaine, the Church ca-
 „ tholique which can not be hiddē: Moreouer
 „ *S. Augustin* saith, that by Gods prouidence, it
 „ hath bene so disposed, that the testimonies of
 „ Iesus Christ are obscure in the olde pro-
 „ phets; but those of the church are manifest, to
 „ the

Esa. 3. 54. 66.

Matt. 5.

Aug. in psal.
201.

the end that men should haue recourse to the Church for counseil, to learne of hir their saluation. And he saith forther that the Church sithens the Apostles time hath not only not lost any part of her light, but also hath alwayes augmented the same, still proceeding and encreasynge, as the new moone from smal light to a greater. If any one (saith he) doe not perceiue the moone in the first point of hir increasing, one might excuse the vveakenes of his eyes: but he that doth not perceiue the same in her fulnes, that man is starke blinde. From the tyme of the Apostles, vwhen the Church did not shew as yet very much hir face vpon the arth, simple men were deceiued by false teachers, saying, here is the Church, here is Christ, vvounding (as it vvore in the dark of the moon) simple and plain meaning folke: but now how blinde is he that erreth in the ful moone? Pope Leo the first, S. Hilaire, and other auncients, vvwhich liued in the mayn course of mightie heresies doe vvitnes, that the Church vvvas neuer darkened sithens the Apostles, by the infectiō of heresies. The Church (say they) may be diminished in the Globe of multitude of children, but not in light and clearnes: much lesse by the persecutions of tyrannes: for (as sayeth Tertullian) *the blood of Christians is the seed*

seed of the Church, and euerie martyr is as the grayne of wheate falling on the earthe, which bringeth foorth manye. Poore Cicero searching the foueraigne God, complaineth, saying, by the dislention of philosophers vve are constrained to be ignorant of our Lord, and can not know vvhich is he thae vve ought to worship for Lord and gouerner of the world. This can not besayd of the Chrcuh; the contradictions which heretikes doe make against her, doe not darken her, but make her rather better knowne. and (as Vincentius Lyrinensis sayth) doe scoure her and make her brighter, geuing occasion to catholikes to vnderstand cleerlie and feruentlie that vvhich before they beleued couertly and coldly. And it is certē that the Church had more knowleige of God, in some certein articles in the tyme of S. Augustin, then in other tymes before; and in the tyme of S. Bernard, then in the tyme of S. Augustin: and at this day more then she had since the tyme of the Apostles: so that ther is now none that seeth not cleerly in the light of the Church, except those vvhose eyes satan hath put out, and vvhich are willingly blynde: sith all now doe know vvhether is the cheire of S. Peter, the Church Catholike, Apostolique and Romain; which hath

Cic. l. 2. q. 1. Ac.

Vinc. Lyr.

hath the name of Catholike, the succession of Bishoppes sithens S. Peter to this day; the consent of people, and nations, and many other wel knowen markes, whiche do distinguishingwif he the same from all false religion, of panims, of Iewes, and of heretikes, and doth make it sufficiently eident, that none can be excused, neither those which refuse to ioyne vnto her, nor those that do depart from her. I wil not here sett downe all the markes of the true Church, as if this present treatice were to that end, but I shal touche only some few.

TWELVE MARCKES OF the true Church.

The first marke of the true Church is the name *Catholike*, which although all heretikes would pretend to be theirs, yet neuer could they obthain thus much, (*sayth S. Augustin*) that if a Panime demaunded of an heretike the place where the Catholikes doe assemble them selues, he durst not shew his owne Synagogue. And *S. Cyril* sayth, if thou goest in a citie, doe not aske vwhere is the Church, nor where the house of God is: for the heretikes say that they haue the Church, and the howse of god: but aske where is the Catho-

*S. August. lib.
cont. epi. fund.
6. 4.*

Cyrl. cat. 18.

Catholike Church, for that name Catholike is proper to the holy Church, mother of vs all, that are of right beleif: and an heretyke vwould be mocked and laughed at to shew his Church for the catholike. *Pacianus* hath treated of this point expressely where he saith: *Christian* is my name, *Catholike* is my surname: that doeth name me, this maketh me knowne: the name catholike is not deriued of any one man: it doth not found any thing of an heretike: it is not referred to any particullar Authour; it agreeth to the principal head & body of that tree, vvhose braunches beinge cutt of, are the sectes of heretikes: but the tree it selfe liueth, mainteined by his roote: and cōtinueth alwaye the same, vvhich is all one whole body, and called *Catholike*: but euerie heresie taketh the name of some one which is the authour therof: where vpon S: *Athanasius* against the *Arrians* sayth: *Christian* people neuer tooke their names of their Bishoppe: no, we are christians, and so named, not of the Apostles them selues, but of our lord in Whome we haue beleued by the voice of Bishoppes and Apostles, Those which haue taken their faith of others are by good right surnamed from the cheefe of their heresie. *Lactantius* sayth, the only Catholike Church is that which keepeth the true worshippe; of God

Athan. serm.
2. cont. *Arria.*

Lact. li. 4. c. 3.

of God: this is the fountein of trueth, the house of faith, the temple of God: in whom if any do not enter, or from whom if any doth depart, he cutteth him self off from hope of lyfe, and of euerlasting saluation: but euerie sect of heretikes doth pretend that the catholike Church is on ther syde: how be it bearing the names of Marcionites or Arrians, they are no more Christians; they haue lost their name christian in taking straunge names of men.

Likewise Iustine the martyr: S. Ireneus S. Iohn Chrysostome, The sectes (say they) be called of the name of the arche heretike, but to vs, no man hath giuen a name: faithe it self which is catholike surnameth vs so: and S. Ierome; If thou beare those which are called Christians, to beare a name: not of our lord Iesus Christ, but of some other, (as Marcionites, Valentinians) know ye certainly that they are not the Church of Iesus Christ, but a Synagoge of Antichrist.

*S. Chrys. ho. 33
in act. Apost.
Iust. mar. con-
triph. S. Iren.
lib. 1. ca. 20.*

*S. Hieron. cont.
Luciferanos.*

Now yow poore abused Lutherans and Caluinists, beholde the horroure of your bothomlesse pitt; you are no more Christians; and you haue no part in the saluation by Iesus Christ. All auciont Fathers do witnesse with one consent, that the only Catholike is in the Church of Iesus Christ; and all that bear the name of one particular man be heretikes, and excluded from the kyngdome of Iesus Christ. Those witnesses can not be repro-

reproved: and this is one marueilous iudgement of God against heretikes, and a comfort for the Catholikes: by the Creed of the Apostles, it is a necessarie consequens, that any Church (if it be a true) must needs be catholike: but there is not a societe in the vworld, which doth possesse the name *Catholike*, saue only the Romain Church. All others will call them selues, *Arrians*, *Lutherans*, *Caluinists*, the *reformed Church*, *Gospellers*, *Protestants*, and such other kinds of special names as they haue: but Catholikes doe not so, for in all parts of the vworld (vwhere the name Catholike Church doth sounde) it is intended and vnderstood, to be the *Romain* Church, yea by the heretikes them selues. A mā that passeth by *Geneua* being asked what he is, if he answere, I am a Catholik, is taken of no man there for a *Caluinist*. Seek not here to blynde your selues against so manifest a truch: but forsake both the sect, and also the name of these wicked deceiuers, the Archeheretikes of this tyme, which will draw you with them selues into their, bottomlesse pitt of euerlasting damnation, if you do not enter again in to the Church and mount vp in to the firmament of Catholikes.

- 2 The secound marke of the true Church is the *succession of Bishoppes* liethens S. Peter, to this

to this day, which neuer hath bene interrupted; the vvhich succession the fathers haue alwayes obiected against heretikes of their tyme as an inuincible argumēt, for euen as to the propagation of mankinde, mariage is necessarie: so to the procreation of the children of God according to the spirit, the order of preisthood is instituted, vvhich can not be continewed perpetuallie, but by spiritual propagation from those priests whom Iesus Christ did first institute. It is not so of kings, as it is of preistes, for if all the kings of the earth should faile at once: the people might create new. But if all the priests of the world should happen to fayle: it is not in the power of all mankinde to make new. Their institution is diuine, and not humain. Iesus Christ him selfe must come again in person in to this vworld for to institute som new. *S. Ireneus* *Iren. li. 3, c. 3.* sayth, that by this succession all heretikes be cōfounded: for neuer heretike could shew his next predecessor in communion of doctrine. And to proue that the Romain Church is the true Church, he rekeneth the Bishoppes of Rome from *S. Peter*, vnto *S. Eluther* the Pope of his tyme, vvhich vvas the twelveth. *Tertullianus*, *Eusebius*, *Prosper*, *S. Hieronimus*, *S. Augustin*, *Epiphanius*, *Optatus*, and all the auncient fathers haue vsed this argument
against

*Tertul. lib. de
praescr.*

*S. Aug. epist.
265. in psal.*

*Aug. cont. ep.
fundam.*

Optatus lib. 2.

Epiph. her. 27.

against heretikes. *Tertullian* sayth, shew the beginning of your churches, and the orderlie succession of your Bishoppes deriued by succession from some one of the Apostles, as we doe shew the orderlie succession in the Romain Church, from *S. Peter*. Account (sayeth *S. Augustin*), the priests sithens the state of *S. Peter*: and look in to that order of fathers which haue succeded one an other: and you shal fynde that the Romain Church is the same stone, that the proud gates of hell can not vanquish. And he sayth further, that the succession of priests in the romain Church by one continual line holdeth him in that Church. Likewise, *Optatus*, Shew (sayth he) the first beginning of your chayer, you which wil challenge the holy Church vnto your selues. And *Epiphanius* hauing orderlie recited the names of all the Bishops from *S. Peter*, vnto *Siricius* then Bishop, which was the thirtie eight, he addeth: Let no man meruail if we be so exact in this recital, for by thies things the euident trueth of the Church doth alwayes shew it self. If then those auncient fathers haue so greatlie esteemed that continuation of twelue, twentie, or forty souerain bishops, successors of *S. Peter*: how much stronger is that argument at this day for vs which shew the continuacion of more than two hundred thirtie thre, without excep-

exception. This argument is insoluble : and all the heretikes of the worlde cā not answer the same, for the Church can not be without priests, nor without Bishops and pastors. There must needs be (as S. Paul sayth) some for the edefying of the body of Iesus Christ, vntil he come to iudge the worlde. And (as S. Hierome sayth) the Church which is without priests is not a Church : and none can be priest, if he be not ordeined by a Bishop, being successor of the apostolike priesthode. This marke is not only most certain, & most euident, but forcible to know the true Church. for where the succession of priesthode is, there is the succession of doctrine: *Moyse*, the *prophets*, our *sauour* himselfe in the Gospel doth affirme the same. Now then, we shew the succession of priesthode of the soueraign Bishop of this tyme, by ascending frō predecessor to predecessor vpward, vntil we arriue at S. Peter, and enter as it were in to the side of Iesus. Your *Caluin* seing him selfe by this argumēt so intangled that he could not slip away, he striueth, he wringeth him selfe, he tourneth and tosseth, he broyleth with so great rage, as he speweth out a whole flud of iniures against Popes, priests, and Bishops. Oh the madde dogge, seing cleerlie that succession is a verie

D

certein

Ephe. 4.

S. Hierom.

Con. Laud. con.
12, do. 61. e.Deut. 17.
Math. 2.

Caluin.

certain signe of the true Church, to which he could not answer, whereby he is proued to be a deceiuer sent of the deuil: he casteth from the poysonful pit of his harte, iniurie is sufficient to darken the heauen. O ye Lutherans, and Calvinists, if you be capable of reason; if you may be taught by the holie Ghost, if you be touched with the desire of your saluation: then examin you without passiō this argument: hearken to that which your own consciences shal teache you, and be ye not enemies to your own saluation. For sithins that you haue not the order of priesthood from any Bishop, successor to the Apostles: you are owt of the communion of the Church of IESVS Christ; you be without Church, without priesthood, and without any mediation towards God: for that you haue not any preist of the order of the *Mediator*. Your ministers be those that *S. Ciprian* speaketh of, who without lawful calling, without gods ordinance, without ecclesiastical *order*, doe appoint them selues to be head ouer rash men, take to them selfs titles of Bishops: and like apes, they resemble mens actions; and them selues being not in in the Church counterfait the face of the Church; arrogating to them selues her authoritie, & truth; blessing others, being them selues

S. Ciprian
lib. 4. ep. 9.

selues cursed of God: promising life, being the selues dead: calling vpon God, being blasphemers: administring priesthood, being the selues prophane: presenting the selues to the altar as intercessors to God, being the selues sacrilegiouse, & prouokers of gods wrath: their preaching is not preaching, but preuatication of the woord of god: their priesthood is not priesthood, but a seruice of the deuill, and ministerie of Antichriste. for Apes be alwayes Apes, and neuer shalbe men: and heretikes alwayes heretikes, how so euer they doe counterfait, and neuer shalbe Catholikes, except they enter again in to the bosom of the Church, where the laufull succession of priesthood of the Apostles doth remain.

The third marke is *Antiquitie*: for euen as the good seed was sowed in the field by the house houlder, before the cockle by the enemy: so it is certein, that the true church is more auncient than the false. Now, that the catholike, Apostolike, and Romain Church is the same that IESVS Christ him selfe hath instituted, & more auncient then all the sects of heretikes, this argumēt wil force them to confesse.

In all notable chaunges of religion six things are to be marked: the *Author*: the *new opinion*: the *time when it began*: the *place where it began*: the *Impugners that it had*: the *small*

number of followers When the same began to make her separation of communion from the religion that it dyd forsake. first, vve know that the Author of the heresie of *Arriās* was a preist of Alexandria named *Arrius*: of *Nestorians* a Bisshop of Constantinople named *Nestorius*: of *Lutherans* a monk of the order of S. Augustin named *Luther*. Secondlie we know that the new doctrine of *Arrius* imported, that the sunne of God was a creature: Of *Nestorius*, that there was two personnes in Iesus Christ: Of *Luther*, that the *Eucharist* is not a sacrifice, and that man is iustified by that onely special faith which he hath of his own iustification. Thirdlie we know that the sect of *Arrius* dyd beginne the yere of our Lord 324. that of *Nestorius*, the yere of 431. that of *Luther*, the yere 1517. Fowertlie we know that the *Arrianisme* dyd beginne in *AEGipte*: the heresie of *Nestorius* in *Thrace*: that of *Luther* in *Saxonie*. Fiftlie we know that the *Arrians* were Impugned by *Pope Syluester*, by the *Council of Nice*, by *S. Athanasius*, by *S. Hilarie*, and many others: the *Nestorians* by *Pope Celestin*, by the *Council of Ephesus*, by *S. Ciril*, and many others: the *Lutherans* by *Pope Leo the tenth*: by the *Council of Trent*, by all vniuersities catholikes, and by many Doctors. Finally, vve know that in the beginning

ginning when all those archeheretikes did separate them selues from the communion of catholikes, they were small in number, an that euen then the catholikes were dispersed throughout the world in infinite numbers. None of all those things can be obieced by the Lutherans and Calvinists againste the catholikes. First they haue neuer obieced vs, the autor of our faith contrary to theirs: neither haue they named vs after any particular man, vvhich they wolde verie willinglie haue done if they could. Secondly they doe not shew the beginninge of any our nevv doctrine, if they ascend not vp to the Apostles vvhose nouelty is ours, and is our antiquitie against all heresies. They are not also hable to shew any tyme certain of our faling from the Church: nor the place, neither where it should haue begun; nor those which did impugne the same, as new: nor that any counsels haue bene celebrated against her: nor finally that this our Church catholike, Apostolike, and Romain, did separate it self from some greater, that was before, in such sorte as those which did communicate with the Romaine Church vvere fewe in member, and that the rest of Christians were farre more greater. For it appeareth by the epistles of *S. Gregorie*, the Pope

vvhich he did vwrite to the Bishops of the East, of *Afrike*, of *Spaine*, of *France*, of *Italie*, that almoste all the Christians of the world did cōmunicate with him. Now it is a thovvsand yeeres past, sithens S. Greg: and the doctrine of faith vvhich he did teache, is the same that the Church doth teach at this day.

4.

*Dan. 9.**2. Tim, 3.*

*In illud psa. 97
Ad nihilum
deuenient tan-
quam aqua de-
current.*

The fowerth marke is *continewance* wiphout being interrupted. It is foretould in *Daniel*, that the raigne of the church shall neuer be dispersed: and in *sanct Paule*, that heresies can not long stand: the Church being like the brightnes of the firmament vvhich shineth in perpetual eternitie: Heresie is as a Comet conceiued of the vapours of the earth, vvhercof the flame ceaseth so sone as his earthly norishment doth faile. The Church in an other sorte is as a continual flud which can not drye. Heresie is as a flud of tempest vvhich presently doth faile: vvherof S. *Augustin* sayth: Be not you (sayth he) amased to see the fluds swellinge and roaringe for a tyme. It is a violence of vvater vvhich runneth downe, and shall cease verie sone: for the same can not long continue. many heresies be alredie dead; they haue runne in theyr channel as long as they could; they be slydden away: the rootes be drie: and hardlie shall one finde the marcke where they

they were. It is verie certein that the Church catholike, Apostolike and Romain hath continued since the Apostles in her visible brightnes vnto this day: vvhich thing if heretikes doe not fullie grant, yet doe they confesse that those things which they blame in the same, vvere alredie brought in before a thousand, or twelue hundred yeres. But vvhath heresie hath euer lasted any thing near that tyme? yet I vvil confound them by this argument: Before that Luther did start vp, besydes the Romaine Church, there was not in the vworld but thes religions, *Paganisme*, *Judaisme*, *Machometisme*, and the relikes of *Nestorianisme* in Grece. But it is certein by the confession of Lutherans and Calvinists them selues, that the Church of I E S V S Christe was not in any one of thies sectes; vvhwhereof it foloweth that she was in the Romaine Church, or els quyte extinguished in al the vvhorld, vvhich can not be. Trulie this marke of the true church is famous: for sythens *Theobutes* and *Simon Magus* the first Archeheretikes vntil Luther, two hundred diuers heresies haue had their course, wherof some were vpholden by verie mightie Patrones: by Emperours, by kynges, by lerned men, making innumerable books, out of the vvhich a man vvoulde haue sayed

that they could neuer be blotted. And not withstanding, by the wonderfull prouidence of God thei be so weeded out of the earth, that there remaineth nothing at all, nether of the followers, nor of their bookes, nor of theyr doctrine, nor any signe at all, but that which is found in the bookes of catholikes; who if they had not written their names in their books, vve had not knowen that such heresies had euer bene in the vworld: and there is no doute but the flouds of heresies of theis tymes vvil also slyde avway shortly.

5. The fyue th marke of the true Church is the *largenes of the raigne*. And this marke is verie euident in the Catholike Church, the which doth fructifie throughout the vniuersal vworld in both the hemispheres; And the sunne doth not streache his beames further then he. I know vvell that he hath not the temporal regiment of external Iustice throughout the whole vworld: but he hath euerie where obedient childre. So that there is no ronge, nor people, nor climat of countrie inhabited, vvhere (if perhaps the most parte be not catholikes) yet at the leaste there are some. I say some notable number; which assemblie them selues in the Church and communicate Catholiklie in the Sacraments of the

the Church : among the *Turkes*, among the *Persians*, among the *Tartarians*, among the *Panymes*, throughout the compasse of the earth : for the catholike Church is not restrained vwithin the bonds of *Italie*, *Fraunce*, *Spaine*, *Germanie*, *England*, *Polland*, *Rome*, *Hungarie*, *Greece*, *Siria*, *Armenia*, *Ethiope*, *Egipt*, and other countries vwhereof the names are vvel knowvn vnto vs, and where the Catholikes be in infinite number : but she doth spread her self in to the new world, and in all those foure partes of that nev vworld, vwhere she hath many Churches, without mingling of heresies : of the East syde in the *Indians* : of the west syde in *America* : towards the north in *Iapon*, towards the south in *Brafilia* : what heresie is that, that euer had such largenes ? As for the sectes of Lutherans and Calvinists, they haue not passed in *Asia*, nor into *Africa*, nor in to *Grece*, nor into many prouinces of *Europe*. Yea euen in the verie springs of mischief in the North, where heresies haue most might, there are not two townes neighbours possessed of one self sect.

All heresie is as a serpent . A serpent neuer departeth farre of from his denne . And S. Augustine sayth very wel that the Church is euery where, heresie also euery where : But the Church is one and the self same euery

D 5

where

*S. August. lib.
de pasto. ca. 8.
& lib. de veril.
credendi cap.
14. & 17.*

vvhether, where as heresies be not the same euery where: but be of great diuersitie, the one not knowinge the other. Wherof it doth appeare (sayth he) that none of those is the Catholike Church. And he compareth heresies to boughes cut from the vine which abide in the place vvhether they fall vvithout fructifying: wher as the Church is the liuelie stocke, which doth bring fruit in all hir braunches throughout whereso euer she doth extend her self.

6. The sixt marke is the *conquest of the world by efficacie of doctrine*, which is the doctrine of the true Church, being liuelie, mightie, more pearling then any two edged swoord and couerting effectuellie the soules to god. The Philosophers (sayth S. *Athanasius*) with loftines of learning, and magnificence of speche could neuer perswade any one citie to take their laws of them, for that (sayth he) their doctrine was dead and without force; and their speche did not proceed of the spirit of God, but of the spirit of man. Neither did any man euer read that the heretikes conuerted Idolators or Iewes to the faith.

*Tert. lib. de
pesc. bar.*

Their care (sayth Tertullian) is not to conuert straungers to Iesus Christ, but to peruert bys domesticals, and those which he alredy gotten to him: not to gene lyfe to the dead, but to giue deadlie poi-

son

son to the liuing: not to lifte them vp which be on the grounde, but to make them fall that stand vp-right. The efficacie of their doctrine is not to edifie; it serueth but to distroy, and this marke doth shew it self very openlie in thies our dayes. Here is now the very large harvest of the new world in ripenes. It behooueth to send workmen: but from whence doth the Lord of the haruest take them? The Church catholike, and heresie making both profession to be of Iesus Christ, their dueties are, to increase the howsehold of Iesus Christ as much as they can, by conuerting the infidels to the faith. This notwithstanding because IESVS CHRIST vvil not be planted in the hartes of straungers by other handes then of his deare spouse, therefore the catholikes only are they which preache the Gospel to Idolators, and gaine them to Iesus Christe. The heretikes haue neuer drawn the least prouince from Paganisme to Christianitie. when we haue conuerted the to Iesus Christ: the heretikes come afterwarde to deceiue them. But men see that God doth not permit the worke of conuerting them, to any other then to his true Church: as we being those only which be the fishers of men; those alone which draw the soules of men from the sea of infidelitie, to the shoar of Christianitie.

Soc. l. 4. c. 27.

Soc. l. 6. c. 37.

Theod. l. 4.

stianitie. The heretiks neuer throwe their nettes in sea, but after that we haue put the fish vpon the shoar, then they put all their gloire to rob and carie away some litle fish, as theues & not as fishers. Euen so the *Gothes* being alredy made Catholike, demaunding Catholike Bishops for to gouern their churches; *Valence* sent them *Arrians* for to subuert them. The cause why the heretikes can not conuert the infidels to the faith is, for that propounding the scripture, they doe not propound the true sense vvhich is properlie the sword of the spirit. The wordes of the scriptures are but as the sheath which holdes the sword of the spirit. They then fighting, not vvith the sword, but vvith the sheath onely, it is no merueil if they doe not pearse the hartes of Infideles. Besydes that the heretikes and Idolaters belonge all to one self maister: But in the Romain church, not onlie at the beginning, but euen at all tymes this efficacie hath bene found. This is the Romain Church vvhich did first conuert the Englishe men to the faith in the tyme of *S. Gregorie the Pope*: This is the Romain Church vvhich did conuert the Saxons and the vvhole coutrey of Almaines, in the times of *Pope Conon*, and of *Pope Zacharie*: This is the self same Church that conuerted the

Van-

Vandales, *Bulgarians*, *Sclauonians*, *Polonians*,
Danes, *Norwaies*, *Hungarians*, *Morauians*,
 vvith infinite kinges & people. And it is not
 past twoo hundred yeares ago syns that one
 only mounke *S. Vincent* of the order of *S. Do-*
minike did conuert to the faith 25000. as
 vvel Iewes as *sararins*. It is in our tyme that
 the new vvorlde receiued the faith of the
 Romaine Church. And it is not many yeres
 ago syns that some *Turkes* & some Iewes
 vvere baptized at Rome and other places in
 the Romain Church. The *Lutherans* & *Cal-*
uinists can not boaste them selues to haue
 conuerted to their sect neither *Panimes* nor
Turkes, nor Iewes, vvher vpon it doth ap-
 peare that they be of the spirite of the deuill,
 sithens that all their force is no maner of
 waye to get the *Infidels*, but only to destroy
 the *Christians*.

The seuenth marke is the *conformitie* of
doctrine with the *Primitiue Church*. Now that
 the auncient fathers did teach the same do-
 ctrine that we doe at this day, and condem-
 ned for heretical that whiche we condemne,
 their bookes beare vvitnes therof; of the
 vvhich I wil say further, that who so euer
 readeth them shal necessarellye frame to him
 self a catholike spirit, and shal neuer after
 drinke the venim of any heresie. For all thies
 fathers,

fathers, as they vvere well instructed vpon what states the holy Ghost doth rest him self: so doe they breathe out nothing but humilitie, abatement of presumption, abnegation or denial of them selues, a soueraigne reuerence to the Church, a perpetual flame of charitie, and a care of spiritual vnitie, and as a man might saye, an indiuisibilitie with the Church.

8.

The eight marke is *holines of doctrine*; (that is to saye) vwhen the profession of doctrine doth not contain any falsehood concerning matter of faith; nor iniustice concerning maners: by the vvhich marke, it is conuicted that there is no true Church in the vworld but the catholike Church. For there is not a sect in the vworld be it of the *Panimes*, *Iewes*, *Turkes*, or of heretikes as vvel olde as new, but it doth contain in her doctrine some manifest impietie, or some iniustice directly contrary to reason. as the sect of Calvin doth make God authour of sinne: and as much the cause of the treason of *Judas*, as of the conuersion of *S. Peter*: and doth teache that the christiā can not do any good worke. Besyds that, al theyr writings be impugnours of chastitie, of virginitie, of Religion: inueihing against fasting, against vovves, against all orderlie deuotion in the church:
esta-

establiſhing all vice: prouoking to diſ-
 paire: & laboring to extinguiſhe the ſeed
 of immortalitie in the hartes of men. But the
 Church catholike is perſaictlie holie and im-
 maculate in her doctrine: ſhe doth teach
 many things in her miſteries aboue reaſon,
 but nothing againſt reaſon: ſhe doth teache
 to auoide ſinne; ſhe doth correcte tranſgreſ-
 ſors; ſhe doth comfort the penitentes: ſhe
 doth exhorte all her childre to walke holilie,
 iuſtlic, religiouſlie in all their wayes; and to
 haue their verie thoughts holie, purging, il-
 luminating, & making them perfect for to
 preſent them holieto God. Come (ſayth S.
Auguſtin) to our Churches; there is nothing
 ſet forth to ſee, or to follow vvich is impoſ-
 ſible; nothing vniuſt, nothing impure: there
 be inſinuated the comandementes of the
 true God, or his marueilles declared, or his
 giſtes prayſed, or his graces demaunded. And
 ther is no perfect ioye nor true conſolation
 in the vvorlde but there: for that there is not
 any remiſſiõ of ſinnes in the world but there.

The ninth marke is *holines of lyfe*, aſwel in
 prieſts as in the people. I know that this
 marke although many doe cauil at it, yet is it
 forceible: & more notorius in catholikes, thã
 in all the ſectaries of the world. S. *Chryſoſtome*
 ſayth, *that all the kindes of Iuſtice that the ſer-*
uants

uants of God haue in truth, the seruants of the deuil may haue the same in disimulation. The deuil (sayth he) hath his meeke men, and his humble men: he hath his chaste men, his almes giuers: his fasters, and all kinde of goodnes that god hath created for the saluation of men. The deuil hath brought in the same kind for to deceiue them: to the end that between the true good and the good faigned there should be a confusion, by the which the simple not being easilie hable to discerne the true good from the good faigned, whiles they searching the men of God, they light vpon men of the deuil: and there is not any thing but onlie charitie, that the vncleane spirit can not counterfeit. All apparence of Iustice is found in deceiuers except onlie charitie, which is not found but in the onlie seruants of God: The holie Ghoste hath reserued to him self onlie this vertue of charitie, in such sort, that by no other action of Iustice a man may so wel discerne where the holie ghost is, as by the vertue of charitie.

All heresies at te beginninge come masked with a superficial holines, whiche for that it is not of the spirit of God, can not soundlie be there setled. And as the ape learned by arte to hold the candle after he hath stode some small while in stead of a candelstik, at the sight of a nut caste before him leaueth all for to runne after it: euen so they can not long time indure without manifesting the spirit

spirit wherof they be. And as theyr father was a morderer from the beginning, so they be come straight waies theeues, kindlers of *Ioh. 8.* discention, worse then Panimes and Barbarians, and aboue all other vices, Pride is to them peculiar. whereof S. Augustin sayth: *Aug. l. de past.* *Insundrie places there be sundrie heresies, but one only mother pride hath ingendred them all, as also our onlie mother the Catholike Church hath brought forth all faithfull Christians dispersed throughout the world.*

And all thes heresies doe springe by accident of some euil occasion. Egesippus speaking of the first heretike, sayth thus. *Egesipp. apud Euf. lib. 4. hist. cap. 22.* *then the church was called a virgin, not being yet corrupted by adulterous doctrine, but one Theobutes for that he was denied a bishoprike; did beginne to trouble and corrupt all things.* It appeareth in the ecclesiastical historie that Simō Magus, Valentin, Marrian, Arrius, and all those olde monsters did spring out from these: for disdeining that others were preferred before them, they made a secte for to reuenge them selues, being eloquent and of great witt, and of those that S. Iohn calleth false Prophetes issued out of the throat of the dragon: vncleane and deuclish spirits, practising the kinges of the earth. *Luther* witnessed his owne motiue in the first disputation aginst

Ecchius, crying out, *this cause is not begunne for the loue of God*: Him self hath written that willinglie he would haue denied the presens of Iesus Christ in the Eucharist, if the scripture had not bene so cleare; for that therby (sayth he) he did see that he might do much hart to the *Papacie*. He boasteth him self, that kinges, Princes, and Popes were not worthie to vntie the latche of his shoes: he sayed that he would that they should holde him for a holie man whether men would or no: that he did not esteeme muche a thousand *Ciprians*, a thousand *Augustins*: And for to shew more plainlie that his father is the king ouer all the children of pride, he sayth, that the deuil did teache him that the masse was an euil thing, and that perswaded by the reasons of the deuil he did abolishe the masse. His owne followers them selues, haue described him to be a man full of a malicious spirit and without charitie, Erasmus sayth, that he was a manifest deceiuer; and that he did neuer see one of those which haue followed him that did a mend them selues, but manye impaired. One of his owne ministers whireth in this maner, to the end that all the world may know that they be not Papistes, and that they do not trust any vvhit at all in good vvorkes, they doe none at all: and
 hauing

*Contra. Gesn. in
Bible Luth.*

Eras. ad vultu.

hauing chaunged the spirite of humilitie into
 arrogancie, & redoubling their first dissolu-
 tions without fasting, without almes, *Luth. in
sup eman.*
 call that kinde of life an euangelical ly
 Luther him self hath acknowleged that his
 owne disciples gaue them selues to be more
 reuengeful, more couetous, proude, vnmer-
 cifull, vnrule, and muche worse then they
 had bene, then vvhether they vvhether Papists.
 Which thing the principal Lutherans per-
 ceiuving, and that their corruption vvas
 cheeflie caused for that they had taken away
 auricular confession, they vvhether desirous
 to restore the same again by vway of policie:
 & for to constraîne the people there to, they
 did present a request to the Emperour Char-
 les the fift, who refused to heare them, ex-
 cept they would vnite them selues againe to
 the Church. His disciples Calvin and Beza *Soto in 4. libr.
sent. ubi de cō-
fess. auric.*
 did not so much as couer them selues vwith
 sheepes skinnes, but beinge verie noon-
 deuils **D E M O N I A M E R I D I A N A**
 haue painted out them selues as Apostaras
 of nature, publishing their sinnes like So-
 dome, and not hiding the same; hell it selfe
 could not cast forth more filth then the
 schoole of those abominable *Pentapolitaines*
 or *Gomorits*. They haue digged out of the
 earth the bookes of impietic and ethnical
 E 2 corrup-

corruptions vvvhich our forefathers had buried. They haue thereof made commentaries, and put them in french for to infecte therewith the vvorld: An horrible thing, that they haue not bene ashamed to call the selues waldins: to write that they helpe them selues with empoisoning, with witchecraft, withe Magick, and with the deuclis he arte for to dispatch them selues of their euil willers. I would neuer haue beleued that Sathan had bene so impudent, if I had not seen the same in their bokes. They do reuile all auncient fathers with shameful iniureis, exalting the olde heretikes so farre, that they call S. Herome a peruerse spirit, and wicked: & IOVINIAN which was an heretike they call an holie man: and say, that S. Hierom and S. Augustin in that, that they did gainsey IOVINIAN were the selues heretikes. And it is a wonderful doltish folie in them whom they haue bewitched, that they doe not recouer any space of time, for to consider their illusions: and whereof it cometh that in their writings do appeare so many iniureis, such false accusations, and lyes, and not any light of Charitie, or grief of scandal of their neighbours, turning al accidents of disorder into mockery or matter of detraction, in their behauiours. The fabulouse

Beza imag.

Cal. in bar. enā.

louse goddess *Ate* in Homer, did neuer make so many calamities as they haue made where they haue passed by. If their sectaries seing their steppes did cast ther eyes towards the, for to consider by the motion of vvhat spirit they haue burned our Churches, martired, cruellie our priestes, destroyed our howses, & committed a million of inhumanities, they should see that such thinges be not the markes of the true church. The spirit of God is not in a tempest of wind ouerthrowing the monteignes and breaking the stones; it is not in a thundering commotion; it is not in fier which doth distroy wher it passeth: it is in a sound of a spirit, calme, and gentle, woorking no harme nor ruine, but creating a new & reuiuing in such sort, as the scripture sayth that he did manifest him self to Elias. As for the Catholike people, it is too true that there be manie wicked, yet there are also many that fear God, loue theyr neighbour, and endeuor to kepe them selues vndefiled of this world: which had rather lose their goodes & their liues then the grace of god. The catholike people is as the grauge of a laborer full of sheaues of corne, whereof their doth not appear to the eies but the chaffe: Yet if one come to thresh he the sheaues and put the graine bare apart, there

wilbe founde a good heape. I know men see not the good people goe to gether in troupes, but that the flud of corruption which hath swaie, hath ouerthrowen manie, and that it semeth, (as sayth the Prophet) that Sathan doth reape the field and gather the vines, and that God doth not but gleane or leaze after him. But yet I saye there be a good number which doe set them selues against the euil, and continue stil standing vpright, holding them selues fastened to GOD and wilbe rather crushed to pieces then to seperate them selues from him: VVho if they fall somtime by infirmitie, yet they rise againe quickly, mainteining their custome of weldoing, and praying vnto God incessantlie that he will fortifie them: and when they must resolute them selues, will forsake all the respectes of the world for the honour of God.!

As for our priests it can not be dissembled, but that there be dreedfull scandals, and all good people haue their hartes wounded to see the disorders that be in them: those men that deserue high punishment haue there the highest honours, and the mindes of the comen people, which are moued more by by exemple, than by reason, doe fall by to much marking the maners of manye prelates.

lates. But what so euer confusion there be, yet are there some found not vnworthie, dispersed here and there, doing their charge with reuerence. The grief is that the greater parte doth surmount the better; and there are not to furnishe euerie where. It is our parte to praye that when the Iudasses & traitors shalbe gone into thir places, God will giue vs *Mathiasses* for to supplie their romthes againe. In the mean tyme, good or bad as we haue them we honor them, as ministers and dispensers of the ministeries of God. We know that we must alwaies make distinction betwene the vocation and the person. In mines of golde and siluer, one shal not finde the golde all pure: there is but one litle vein vpon a grain of the earth: Yet men let not for that, to take that veine and leaue the earth. Now the golde and the siluer be the Sacramentes and the vvord of God: the earth is the corrupted maners. *The holines of the church cōsisteth not in the persons, but in the Sacramentes* sayth Optatus. The priestes for the reuerence of their priesthood ought to be as Melchisedech without father, vvithout mother, vvithout genealogie, *Optatus.* *Hebr. 7.* kinges of peace and of Iustice: that is to say, all spiritual, al pure, all holie, vvithout fleashe lie affection, as if they vv ere

descended from heauen, not subiect to the passions of men: yf they be not such, if they preach the good and do the euill, they be like the carpenters of the arke of Noe, which taking no care to saue them selues did not enter therein: or like the candle vvhich giueth light to others and consumeth it self; or as the markes which shew the vvay and sturre not from theyr place.

Noe did not cast him self in to the water because of the vncleanes of the beastes vvhich weare in the arke: so vve must not depart from the Church for the vices of men. If a like man should refuse the remedie of a Phisition, for that the phisition him self is subiect to the like disease, he were misaduised. The grace of the Sacramentes is not of lesse force for the euill life of a priest: and the diuinitie can not be impeached by the corruption of persons. If the beames of the sunne do not defile them selues passing by vncleane places; much lesse doe the Sacramentes of god, wich be remedies purging al cōtagions. A man must neuer ground his religion vpon the perfection of creatures: for that vv ere idolatrie. It is vpon the vvord of God that he must make his foundation. And I vvill say more, that it vv as expedient for vs, to haue for our pastors, men taken from among men,

men, which be of fleshe and blood as vve are, weake and vnperfect as wee, and can haue compssion on vs, for to distribute the Sacraments according as our weaknes doth require. If God had giuen vs Angels for pastors, they would haue required too great perfections of vs. God hath giuen to priestes the ministerie of his giftes. It is of priestes that our Sauour doth say, as thou hast sent me to the worlde, so I haue sent them into the world. I haue giuen them thy word, and I do not praie onlie for them, but for those which shall beleue in me by their word.

How contemptible so euer the person of the priest be, I consider God in him, and not the man: and honoring the contemptible man, in that he is the vicar of God, I honour God more, than if I honored a holie man which were perfect: because I doe it not for any other respect than for the loue of God: where as in holie men, it is the holines of life & the prerogatiue of vertues which maketh them venerable. To be shorth, we must not onlie receiue Iesus Christ in his own person, but we also must receiue the holie Ghost in his Church: As Iesus Christ is the head, so the holie Ghost is the soule of the Church; and the chaire of Iesus Christ shall not haue lesse priuileige than that of Moises. From Moises

vnto the Messias, the Sinagogue alwayes taught the truth: so the chaire of Messias shal teach the truth, to the end of the world. The grace of the chaire is of that force, that the same doth constraîne those to say wel which do not wel: but manie in that chaire do the one & the other. For conclusiō of this marke: Among Catholikes there be good people, & all may be such: but among heretikes there be none good, nor none can be.

10.

*Exod. 4.
Math. 10.
Ioh. 15.
Mar. ult.
Habr. 2.
Aug. li. de uti.
cred. & 22. de
ciuit. Dei c. 8.
Tert. l. de pres.*

The tenth marke is *the gloire of mirakles*, which be diuine operations surmounting the habilitie of all creatures, as to raise the dead, to make the blind to see, to helpe the lame, and to cure diseases which are naturallie incurable. And this marke is necessarie for to persuade a new faith, or an extraordinarie sending, euen according as the scripture and all the fathers doe teach. But neuer were there true miracles in the worlde but among the Iewes and the Catholikes: The Iewes haue not had anie, sithens Iesus Christ. The Mahometists haue neuer made anie: & Mahomet sayth in the Alcoran, that the miracles haue bene giuen to Iesus Christ, and the sword to him. The Panimes also neuer wrought any true miracles. Those wich they report touching an oxe and an Image vvhich did speake, water caried in a siue by a vestal

vir-

virgin, a rasor that did cut a whetstone, and such like, be al light toyes tending not to the viuification or bettering of anie creature, but be secret trickes which the deuils might easilie doe for to amaze and to maintein the folies of Paganisme. But true and liuelie miracles bringing sound counfort to men, neuer Sathan nor his tangels, nor the false prophets, nor the Panimes, nor the heretikes haue euer done any. Those that **S**UETONIUS and **T**ACITVS haue written of Vespasian, that he did make one that was blinde to see with his spitle, and heale one that was lame, and an other that had a drie hande, those be the miracles of Iesus christe, which those prophane persons wold rob him of, for to attribute them to their Emperour: and they them selues discover their theft by their owne writtings. **T**ACITVS doth write that the saide blind man sayd to Vespasian, that he had in reuelation of the God Serapis, to come to him. Now the Panimes, which had not yet hearde then of **I**ESVS Christ, did thinke that the Christians did worship Serapis, as it doth appeare an epistle of the Emperour Adrian to Seruianus consul, as apeareth in *Vopiscus* where he sayth: that in the towne of Alexandria they that worshippe Serapis were Christians.

Whereby

*Tit. Livius.
Cicero.
Val. Max.*

*Suetonius.
Corn. Tacitus.*

whereby one may see that the Author of the healing of that blind, was the God of the christiāns. The cause of the error in the name *Serapis*, cometh of that, that the throughout al the world, men talked of the miracles that Iesus Christ and his Apostles had done in Iurie, and the countres round about: and did not declare them according to the pure truth, as cōmonlie things which be done in countries fer of, be disguised and altered by them vvhich report them: & the Panimes at al times haue bene rashe & folishe to iudge of things to them vnknownen, giuing for historie that vvhich they did imagin, according to their darknes, as it appeareth euen by the scripture it self. Euen so the Siriāns being ouercome by the Iewes, said that the God of the Iewes vvas the God of Mountanes, and that they must intrappe him in the valleis. Euen so *Rapsaces* did iudge that Ezechias had destroyed the aultars of the God of the Iewes, whē he destroyed the idols. Likewise the Licæonians did call Barnabas Iupiter, & *S. Paul*, Mercurie, for that he was the cheef speaker. In like manner the Panimes in the time of the Apostles vnderstanding that the Christians did vvorship Iesus Christ in the Eucharist, said that they did vvoorshippe Ceres and Bacchus. And aboue al the Panimes, Tacitus by his writings doth shewe him

3. Reg. 20.
4. Reg. 18.

Act. 14.

self to be a manifest sclanderer of matters *Tac. l. 4. lib.*
both Christian and Iudaical. But yet to take
the historie, as if there vvere no errour in
the name of Serapis, and that the deed vvere
auerred in the person of Vespasian: it
vvas not a blinde man in deed, nor a lame
man indeed which were healed by Vespasian.
For Tacitus doth write that the Physicians
assembled did saye, that the disease
of those two were curable: that in the one
the facultie of sight was not lost; and that
the same might come again, if they did take
from him the impediments: As to the other,
he sayd that it was easie to helpe his legges.
Therefore if the diseases which naturalie
might be healed, haue bene cured by the
craft of the deuil: that is not a true miracle.
And it is credible which Tertullian sayth, *Tert. in Apol.*
that those diseases where of the deuil, which
did hinder in the one the vse of the eie, and
in the other the vse of the legges, to the end
that he might seme to heale, vwhen he did
cease to hurt, and to the ende that he might
darken the true miracles of Iesus Christ, and
of the Apostles. The true, certen, euident,
and vnforged miracles haue neuer bene but
in the Catholike Church, in the vvhich,
at all times according to necessarie occasion
God hath wrought them, in the beginning
in in-

in infinite number : but sithens , that he-
 uenlie plant hauing cast his rootes through-
 out the earth , and hauing no more need of
 such vvatering ; they haue bene lesse fre-
 quented. for that it is not for the benefite of
 the Church to haue so often miracles. And
 yet not witting for the space of these
 thousand yeres there hath no age passed
 without miracles in the Catholike Church
 authentiklie witnessed , and with out gain-
 saying : as the miracles done by *Tharafius*,
S. Malachie , *S. Bernard* , *S. Frauncis* , *S.*
Dominike, and others, which haue made
 the blinde to see , restored hearing to the
 deafe, holpen the lame, and raised the deade.
 And it is not much more then a hundred
 yeares from *S. Vincent* , he which did con-
 uert 25. thousand Iewes and Sarafins, of
 whom 38. dead men weare reised from death
 to life. *Anthoninus* which was of his time
 hath written the same . And all the people,
 Christians , Iewes , and Turkes did see the
 same. Of our time it hath bene written from
 the *Indiens* newlie discovered , that *Francis*
Xauier priest , a Iesuit hath healed some of
 the palsey, some deafe, some domme, some
 blinde : and raised one dead , and hath done
 other miracles , witnessing that he was of
 the spirit of the Apostles : And all those holie
 persons

Antonin. part.
hist. cap. 23,

persons were Catholikes. Manie haue writ-
ten that Calvin & other new heretikes haue
suborned poore people for to counterfait
them selues to be dead, to the end that they
might raise them again in the assemble of
people, for to authorise their impietie: the
which counterfaiting to be dead, haue dyed
indeed in the act of their feyning, to the con-
fusion of the deceiuers. In conclusion, the
marke of the true miracles is not found in
any place of the world, but in the Catholike
Church.

II.

The eleuenth marke, is the vnhappie end
of the archeheretikes, & of princes their pro-
tectors, and the prosperitie of those that
haue defended the Church. I know how
much a mā must leane or trust to this marke;
I know that God doth ofte spare the wicked,
and doth fatten them vvith prosperities, &
shew him self more austere and hard to his
true children, to the end to a vvake them
again, and that they remain not setled in the
earth. Therefore our faith hath other sounde
groundes sufficient vvithout authorising
her by euentes, vvwhich may haue by the wil
of God motiues vnto vs incomprehensible:
and may happen somtimes vvith disadvan-
tage (in respect of the vvorld) to the true
children of God, as rodde and fatherlie
chasti-

chastisementes. But vve see ordinarilie that God doth shew him self so good a father, and so fauorable towards those vvhich be couragious to defende his Church, that ouer and aboue the most happie eternitie, vvhich is assured vnto them, he doth reward them also temporallie: and strikes vvith ignominie and calamities, those vvhich be enemies to him. Among the Archeheretiks, Simon Magus caried by the deuil in the ayr, at the prayer of S. Peter did fall downe and all brused died shamefullie: Manicheus was slaine a liue by the king of Persia. Montanus did hang him self: Arrius being about to goe into the Church, sodeinlie died of an horrible death casting out his intrailles: Nestorius vvas eaten of vermin. Luther died sodenlie the same night that at supper he had tippled square, gossiped, and made all the companie to laugh. Zvvinglius vvas slaine in vvarre against the Catholikes: Corolstadius slaine of a deuil by the testimonie of his own disciples. Caluin died yet more miserably. Among princes, Iulian the Apostata was slaine from heauen, and his bodie vvithout buryenge vvas swallowed vp of the earth, Valens burned a liue of the Arrian Gothes vvhom he had fauored. Anastasius vvas striken vvith thunder: Hunerick king of Van-

Vandals eaten vvith vermin: The 3. Herods, as also Nero, Domitian, Maximin and all the other persecutors of Christians be miserable dead, either be killing them selues, or being cruellie killed by their owne men. Contrariwise all the Emperours and Catholike kinges which haue defēded the church, haue bene glorious in the vvorld: God hath made thē triūphe ouer their enemies, & hath giuen them their desires. The examples of Constantin, of Theodosius the elder & yonger, of Honorius & of others, doth proue the same. So longe as *Heraclius* vvas a good catholike, he prospered against the Persians: after that he became an heretike, he vvas unhappie and died miserable: Likewise Iustinian. And to be, short, sithens that the Emperours of the east, did vvithdraw them selues from the Romain Church, they grew from daie to daie in decaie, vvaxing weaker and weaker till they lost the Empire. It is apparent that the Emperours of the west haue florished more or lesse, according as their deuocion vvas more or lesse to the church: As for Fraunce vve can not denie that euer it hath bene in greater glorie and more redowted to the world, than when it vvas a refuge to Popes; and hath neuer declined so much as vvhen it hath bene against them

F

them. And of our kings, those which haue done most for the Romain Church, haue bene the most happie, most beloued of the people, and most dreadful to their enemies. In our time, in the yere 1531. the Catholike Suiffers had fiue battailes against the heretik Suiffers, and in them all the Catholikes did vanquish the heretikes: & making finally a peace, in the first article, the heretikes did write this clause: that from thence forth they would leaue in peace their confederates concerning the point of their true indoubted and catholike faith. And the catholikes this clause: that they would leaue their confederates in peace touching the point of their faith, without adding this words *true, indoubted, Catholike*. In Germanie 1547. Charles the fift with a small number had a marueilous victoire of the Lutherans, which had an armie of more then threescore thousand men. In Fraunce the Catholikes haue alwaies for the most part ouercome the heretikes, as at the battell of dreuz, of Ierna, of Mountcounter, and seldome or neuer haue the heretikes in iuste battell ouercome the catholikes, neither in Fraunce, nor in flaunders, nor in Almaine, nor elswhere: and we shal see doubtles (with the grace of God) that those which at this daie put
them

them selues in force to defend the Church, God ſhal croune them vvith honour and glorie, and ſhal heape vnto them goods, prosperities, and temporal blessings, & ſhal cauſe his vvyrath and all maledictions and ſhames to raigne vpon the perſecutors, and vpon the ſecret traitors vvwhich doe fauour heresie.

The twelueſth marke, is the vñion of the members vvith their ſoueraigne head, which is the ſucceſſor of S. Peter, in the gouernement of the vniuerſall Church. Our Sauour being deſirous to giue vs ſuer and ſetteled centre in the ſphere of his church, from the vvwhich all the lines of the doctrine of ſaluation ſhould be drawn to the circumference of the vvorld, did choſe the chaire of S. Peter, that is to ſay, the place conſecrated by the ſeat and martirdom of S. Peter, the vvwhich by prerogatiue of honour he did appoint to be head of the vñitie of his Church, making him, not his ſucceſſor (for it is IESVS CHRIST him ſelf, vvwhich is alwaies the onlie true head of his Church, remaining vnmouable and immortal, and vvwhich neuer ſhal haue ſucceſſor, making it fruitful alwaies him ſelf onlie, by his holie ſpirit.) But making him his depute, liſtenant, and vice gerent in earth, in the out-

ward ministerie and soueraine iurisdiction of his Church, and after him all his successors in the same sorte: So that the soueraine Bishoppes be vicars of IESVS CHRIST, and not successors: and successors of S. Peter not his vicars. who so euer wil take from the church, that Monarchie called the *vicareige* of IESVS Christ, he vvould haue a floke vvithout a pastor: an armie vvithout a leader: a bodie vvithout a head: a building vvithout foundation: and the starres vvithout their sonne; that is to saue, he vvould haue the dispersiō of the flocke, the discomforture of the Armie, the death of the bodie, the ouerthrow of the building, the darkning of the starres; he vvould haue a confused chaos, disordered & voyd of all proportion, and an Anarchie or gouernemēt, more horrible, more confused and more disordered, than the bottomlesse pit it self; he deserueth not to be heard. God vvich is the author of order and not of confusion, vvich hath appointed an order among the Angels, wil not that we goe mingle mangle in the societie of this world. We know wel as touching the power of the order, vvich concerneth the real bodie of the person of Iesus Christ, all priestes be equal to S. Peter, and to the soueraine bishoppe in the priesthood: But as touching the

the Iurisdiction vvhich doth concerne the bodie mysticall of the church, there it is where there are different degrees, and where one soueraigne head of all priestes is requisit, which may hold the principalitie ouer all the Church. Who so euer dissembleth to see in the text of the gospel the principalitie of S. Peter, and of his successors, he is a rebel to light, and fleeth the truth, of set purpose, and doth shew that he is stirred by the wickednes of a poisoned hart: for these prerogatiues of S. Peter, which are witnessed in the gospel are to be considered. First that S. Matthew manifestlie and expresselie hath giuen to S. Peter the title of chief of the Apostles, And all the Euangelistes, making mention of the holy college of the Apostles, doe giue alwaies the first place to S. Peter. That S. Peter is only he among the Apostles to whom our sauiour hath chaunged the name, and hath giuen him one of his owne names, most famous, wherbie he is often signified, noted, or designed in the scriptures (that is to saie) *the rocke*: for in those two that were surnamed sonnes of thunder, the name was not chaunged, they had onlie the gyft of vehemencie. Now God did neuer put new name, but when he made some great new benefite in the vworld, giuing vwith the

*Thirtie two
prerogatiues of
S. Peter.*

Matth. 16.

name the efficacie of the which it doth signifie: as naming Abraham he gaue him to be made a father of manie nations: euen so naming Peter, he gaue him the firmnes of the *rocke* and of *stone*, for to ground vpon him some great new building. Let it be also considered that S. Peter is only he among the Apostles: to whom the father euerlasting did reueale, that Iesus vvas Christe, the sonne of the liuing god. For al the other holding their peace, & suffering the ignorant opinō of the cōmon people to preuaile which had so base an imagination of I E S V S Christ, that they did esteeme him only, for either Elias, for the zeale of the lawe; or Hieremie for the holines of lyfe: or Ihon Baptist by reason of his baptizing: or some prophet for to reueile the things to come: S. Peter only put him self forward not hauing respect to the substance of fleashe and blood; but passing on beyond those corporal and humain thinges, by reuelation of the soueraigne father he did see with the eies of the minde the sonne of the liuing God; and confessed the gloire of his deitie, pronouncing with hart & mouth theese wordes, or rather that found of the diuinitie and humanitie of I E S V S Christ: *Thow art Christ the sonne of the liuing God*: as if he had said, *thow art not Elias,*
which

which was taken vp into heauen, thou art Iesus Christ which art descended from heauen for to lift vp man from the earth: thou art not Hieremie, or Ihon baptist sanctified in the wombes of thir mothers, But Iesus Christ sanctifying the world: thou art not a prophet to whom are reuealed the things to come, but Iesus Christ which hast present in thy sight all eternitie. Those woordes, be verie high, but the sense vnderstood by S. Peter, is yet much higher: And it was necessarie that it should so be, that he which ought to hold the chaire of Iesus Christ, for to teach all the world the true religion, should haue that loftines of faith, that greatenes of knowleige, that seruour of loue, and confesse the same, by the which his confession, as Iesus Christ, had made him to know God: so S. Peter had made Iesus Christ to be knowen: Wher vpon Iesus Christ hath therefore loued him aboue all the other, hath therefore declared him verie happie and hath giuen him that greate participarion of his name, *rocke*. And to the end that that name should not be void and idle, he promised him that vpon that stone, he would build his Church, and that the gates of hell should neuer preuaile against the same: that he would giue him the keies of the kingdome

38 THE FIRME FOVNDATION

of heauen, and that all that he ſholde bynde and vnbynde in earth ſhould be bound and vnbound in heauen: he hath not ſpoken of giuing the keyes to the other Apoſtles. So the church is builded vpon the faith and confeſſion of S. Peter: And the faith which is the ſeed of our regeneration is called the *faith of S. Peter*: Let that alſo be conſidered which is ſpoken of in S. Luke, that the people preſſing on our ſauour for to heare the word of God: our Sauour ſeing neare the lake two ſhippes, went vp into the one which belonged to S. Peter, where being ſet, he did teache the people. And thoſe that ſailed in the other ſhippe transported them ſelues into that of S. Peter, with Ieſus Chriſt. Let it be further conſidered that the two miracles. done by our ſauour in the taking of fiſhes, were done in the ſhip of S. Peter, and by the miniſterie of S. Peter. That S. Peter, alſo is only he among the Apoſtles, that our ſauour made goe vpon the waters: *for whom* only he paied tribute: *for whom* only in particular he praied to his father, to the end his faith ſhould not fayle: *to whom* onlie he gaue charge to confirme the faith of his bretherē: *of whom*, as head of others, he did require more loue then of others. *Whoeſe feet he did* firſt vvaſhe according to S. Auguſtin: to *whom*

Luc. 5.

Luc. 5.
Jo. 21.

5.

6.

7.

8.

9.

10.

11.

12.

Whom he did first appeare after his resurrection: *to Whom* only he foretould his death and death on the crosse: *to Whom* onlie he said three tymes feed & gouerne my sheepe, meaning his Church: *Whome* more precisely than others he commaunded to folowe him: *Who onlie*, vwhen the disciples were scandalized at the vvordes of our sauiour, saying that he vvoulde giue his bodie to eate, answered for all the Apostles, and sayd: *Lorde thou hast the vvordes of life euerlasting, and we belecue the same: Whom onlie* among all the disciples our sauiour did baptize with his owne handes. First Euodius immediat succesor of S. Peter in the Bishopryke of *Euodius in lib.* Anthioche hath written, that our sauiour *to φως.* did baptize onlie the virgin his mother among women; and S. Peter onlie among men, and that S. Peter did baptize S. Andrew S. Iames, S. Ihon, and the others: That S. Peter also as head of the Apostles, after the ascension of our sauiour did assemble the church for to chuse an Apostle in the place of Iudas: That S. Peter after the sending of the holie ghost, did first preache and conuert in two sermons eight thousand soules: That he did the first miracle on the lame man, which was at the gate of the temple. That he as so-

hipocrisie of Ananias and Saphira, whom he
 did kill with his woord: That he knew and
 did condemne the first notable Archehere-
 22. tike Simon Magus: that to him was directed,
 as to the head, the vision of that sheete, Let
 23. downe from heauen, hauing of all sortes of
Act. 12. beastes, and comandement to preache to the
 gentiles; the which vision doth concerne
 the direction of the vniuersal Church: that
 24. for him as head of the Church prayer was
Act. 15. made without intermission in al the Church,
 which is not sayd of anie of the others. That
 he in the Councel of the Apostles did speake
 25. first as head: That he in the most holie *Creed*
 26. of the Apostles did begin first, by that high
 worde *Credo*, therby making the christian
 religion, a religion of faith, for whose sake
 S. Paul saith that he went vp expresselie into
 Hierusalem; note also, that S. Peter him
 27. selfe doth testifie, that God chose him emong
 the Apostles, that by his mouth the Gentiles
 should heare the woord of the Gospel, and
 28. beleene: Let it be also considered that after
 that the twelue Apostles had receiued the
 holie Ghoste and the gifte of all tounes, ha-
 uing distributed among them selues all the
 earth, therin to plant euerie one in his quar-
 ter the Gospel of Iesus Christ; S. Peter as
 head of the twelue, is sent to the head of the
 world,

world, to the Queene of cities, the cheif citie of the Romain Empire; to the end, that the law of trueth which did reuele, it self for the saluation of all people, might sprede it self abroode more easilie from the head to all the bodie of the world: and vwhere the vworld had the head of his Empire, there the prince of the Apostles hath had his seate: in the citie of Rome: in the which (hauing first giuen order to the affaires of the East) he comes him self to make his abode, for to forme and set in order the affaires of the west, and of all the world: where hauing ended his course before the tyme of his death Iesus Christ made vnto him yet one prerogative more, *by appearing* vnto him, and saying to him, that he would be glorified by his martirdome within the citie of Rome: *Let it* be further considered that the Churches founded by S. Peter, (that is to saye *Antioche*, and *Alexandria*) haue bene named the chief Patriarchal Churches, and did goe before all the others in the Councils. Let it be considered that in the primatiue Church, in the testimonial letters that they gaue to those that went in to farre coutries, & did chaunge their habitations, to the end they might be receiued where they went to the cōmunion, there was put downe in subscription after the

2. Pet. 1.

29.

30.

In Con. Calced.

Opratus lib. 2.

31.

Sidon Apol.
l. 7. ep. 2.

the first letters of the names of the father, of the sonne and of the holie ghoste, the first letter of the name of S. Peter, for witnes, that such a one was Catholike. *Finallie* let it be considered that the Church hath made a feast, or holie daie of the chaire of S. Peter, fos to praise God for the soueraign benefit that he hath done to his Church, to giue him a chaire eminent aboue the others which s^t hold alwais be certein, vnto whom al the world may haue recourse, & of whom all the world ought to be instructed as *sayth Optatus*: the which feast is very auncient. For Bede and S. Augustin, make mention therof. But in none of the other Apostles are the prerogatiues found to be called of our sauiour into the felous hippe of his name, and of his office and pastoral care: and euen of his death: to be the mouth, of the other Apostles in all occurrent affaires, nor the other prerogatiues, the which haue bene attributed of all the aucients, to the supremacie and principalitie of S. Peter: which being euident in S. Peter, it is superfluous to speake of them in his successors. For it is well knownen that our sauiour giuing a head to his Church hath not intended to giue onlie the same for the time of S. Peter; as if the Church had had no need therof after him. But it is the custome

Optat. li. 2.

Bede. in Thetl.

*Aug. ser. 15.
de sanct.*

custome of GOD to make the first formes of thinges as moulds, and afterwarde to let the same be continewed by succession : & propagation according to their nature.

TESTIMONIES OF THE
fathers, and of Councils, for the supremacie
of S. Peter.

IT should not be neede full to procede here any farder. But because heretikes be so impudent liars, as to sey that the auncient fathers haue neuer geuen to S. Peter nor to his successours Bishops of Rome, those names of *Prince*, of *Head*, or of *Soueraigne*, I will bring forth some testimonies for to confound them.

S. Irene, being nere to the tyme, of the *Iren. l. 3. c. 3.* Apostles, sayd. That it muste necessarilie be, that all the vniuersall Church, that is to say, all the faithfull which be in all the world should resorte to the Romain Church for her most high principalitie, and doth adde, that in this Church, the true traditions of the Apostles, and the faith vvhich geueth life, hath always bene kept.

S. Ciprian, he which forsaketh the Chaire of saint Peter vpon the vvhich the Church is founded, doth he think to be *Cyp. l. de unita. eccl. & ep. 55. 69.*
in the

be in the Church? Moreouer he doth call S. Peter the head, the fountain the Roote, and the matrice of the Church: He doth attribute to him the supremacie of the Apostles in preheminance of excellent grace, he saith that vnfaithfulnes can not haue accesse to the chaire of S. Peter, and that the cause of all heresies procedeth of this, that men be not obedient to one onelie Bishop, vicar of Iesus Christ.

*Hieron. cont.
Ioma. 71.*

*Hieron. ad
Damas. pap.*

S. *Hierome*: Among the twelue Apostles, one ys chosen head for to take away all occasions of schisme, And being in the holy place of our lords natiuitie in Iurie, he did write to Rome to Pope Damasus in these termes: Loe here the faith which I haue learned in the Catholike Church: If I doe erre in any maner of fassion as Ignorant, or as misaduised: I desire that you correcte me, sithens that you haue the seate and the faith of S. Peter. And if you allow my confession, I protest then bouldelie against whosoever shal reprove me: that I am not ignorant, & that he is wicked or an heretike. Your citie of Rome is happie, where the faith of the fathers kepeth it selfe vncorrupted. Here the euil children haue consumed their Patrimonie. Here the good graine is degenerate into cockle, whereas your Rome being all-
ways

wayes fertile with diuine seede, watered with heauenlie graces, fructified in one selfe same puritie. Now in the vvest, the sonne of Iustice doth rise: Here in the East, that Lucifer vvhich did fall from heauen, hath set his throne: I pray yow therefore to teach me that which I ought to keepe secret or vtter, concerning the fayth, I shunne euerie heretike, I folowe yow onelie, I am the sheepe vvvhich demaundeth succour of the Pastour, I speake to the successour of the fisher, to the disciple of the Crosse, I hould me to your holines, that is to say, to the chaire of S. Peter. I know that vpon this Rocke the Church is groned, that vvvhosoever out of this house doth eate the Lambe, he is prophaned, he is not of Iesus Christ: he is of Antechrist. Moreouer he calleth the Romain Church a verie pure fountain, vvvhich doth not receiue Illusions against the faith: vvvhich hath neuer norished heresie: vvvhich hath allwayes continued immaculate, *Ruffin. in syno.* Ruffinus sayd also that neuer heresie tooke beginning at Rome.

S. Augustine: who knoweth not the principalitie of the Apostleship of S. Peter is to be preferred before any Bishoprike? The Principalitie of the Apostolike chaire, hath allwayes had force in the Romain Church:

S. Peter

*Aug. tract.
55. & 124.
Ep. 164. lib. de
Bapt.*

S. Peter as concerning his person, by nature, was but a man, by grace a Christian; But by more abundant grace, that on & selfe same man, is the cheef Apostle: and for the supremacie of his Apostleship doth represent the vniuersall Church. And speaking of the Repentance [of S. Peter: Our Lord (sayth he) hath healed the disease of all the bodie in the head: and in the verie toppe of the Church. And praying for S. Peter he hath prayed for all; for that the benefit of the head doth redounde to the] people. He doth moreouer call the Pope *father of the Christian people.*

*Aug. ser. 144.
de pan. Pet.*

*Aug. in q. vet.
& nou. Test. q.*

*75.
Amb. ser. 47.*

S. Ambrose saith, our Lord ascending into the onely ship of the Church, whereof S. Peter is the gouernour, that ship doth so swimme in the high See of the world, that the vworld perishing, she shall kepe safe: (as did the Arke of Noe in the shipwraque of the world) those whome she shall haue recea-
ned. And as the flud being passed, the doue brought into the Arke the signe of peace: euen so after the burning of the vworld, to those whom the Arke of the Church shall represent, Iesus Christ shall bringe the signe of his peace & of his loye. He sayth further, that Peter is the vicar of the Loue of Iesus Christe towards vs: that he is the stone of
Churches

Churches, which, as an vnmoouable Rocke, conteineth the heape and Ioining together of all Christian building: That, not S. Andrew but S. Peter hath had the primacie and care of Churches. Optatus among the markes, of the true church putteth the chaire of S. Peter for the first, and cheefe. There is (saith he) but one onely chaire, which hath bene set at Rome, where the head of the Apostles, S. Peter hath bene president: in whom the vnitie of the chaire is kept of all, and he should be a Schismaticke, and wicked man who against that singular chaire; would set vp an other.

Optat. l. 2.

S. Leo. Of all the world onely S. Peter is chosen president for the vocation of the gentiles, & for all the fathers of the church: And although there be many priestes and many pastours, among the people of God: Yet S. Peter doth gouern them all: And it was so ordained by great prouidence, that in euery place there should be one head: in the great townes other superiour heads hauing more ample Iurisdiction; by whose meanes the care of the vniuersall Church should come to the seat of S. Peter: and that nothing should be disagreeing with his so- ueraigne head.

Leo ser. 9.

Prosper. Rome is the seat of S. Peter:

G

A hat

*Trosp. lib. de
Ingratus.*

A Hatchet of heresies: the head of all the world: That which s^the can not possesse by Armes, s^the doth hold the same by religion.

S. Gregorie: It is most cleere vnto al those that know the Gospel, that the care & principalitie of the whole Church hath bene giuen to S. Peter, Prince of all the Apostles, by the voice of our Lord him selfe.

*Bed. in vigil.
S. Andr.*

S. Bede. S. Peter hath specially had the keyes of the kingdome of heuen, & the principalitie of Iudicial power, to the ende that, al the faithful which are in the world, might vnderstād, that whosoever doth separat him self from the vnitie of the faith, & of the societie of S. Peter, he can not be absolved from the bandes of his sinnes, nor be brought in at the gate of the kingdome of heauen.

Ber. ep. 190.

S. Bernard, A man doubtles very holy, and very farre of from al flattery, obseruing euery where the seueritie of brotherly correction, vsed these termes to Pope Innocent: we must bring to your Apostleship all the perils and scandals which rise in the Church, being a thing mete that the detriments of the faith may be restored in that place, where the faith cā not receiue detrimēt: for this is the prerogative of that seat. And to Pope Eugen. Thou art the great priest, the soueraign Bishop, Prince of Bishops, Inheretour of the Apostles:

*Bernar. l. 2. dc
consider.*

bles: In Primacie Abel: In Patriarchie Abraham: Moyses in authoritie: S. Peter in power: Iesus christ in vnctiō. the others haue euerie one flockes assigned a part; to the all flockes are cōmitted, & thou art not onely Pastour of Sheepe, but Pastour of Pastours.

Among the Greekes, Origen saith that the gouernement of the Church hath bene giuen to S. Peter: that S. Peter is the cheefe or head of the Apostles, hauing more power and perfection then others.

S. Greg. Nazianz. The disciples of Iesus Christ, all great & excellent, & wourthie to be heades, haue neuer the lesse bene very wel content, to be put behind S. Peter vpo whose faith the church hath her foundation.

Io. Chrisost. Our lord hath shed his blood for to get together the sheepe of whō he hath giuē the charge to S. Pe. & to his successours. Hieremie was father to one nation, but Iesus Christ hath set S. Peter ouer all the world.

*Chrysost. lib. 2.
de sacerdot.*

S. Basil: Iesus christ him self is trulie the immouable rocke, S. Peter is so by reason of that rocke: Iesus christ giuing him his dignities, doth not spoyle him selfe of them, nor hath any thing lesse.

Basil. de penit.

Theoph. bringeth in our sauiour speaking to S. Pet. Thou whō I haue made Prince of the disciples; who after thou hadest denied me,

*Theoph. in illa
verba Confirma
fratres
tuos.*

hast again receiued the Primacie of all, the preheminance of the whole world, who art after me the stone, and the foundation of the Church, confirme the others, and be to them a good example of repentance.

S. Thomas citeth out of S. Cirill these woordes, As Iesus Christ hath receiued of the father the scepter of the Gentiles; euē so hath he plainlie cōmitted it to S. Peter and to his successors; and hath not geuen that which is his own to any other but vnto S. Peter.

Epiphaneus: Oecumenius: Euthymius: and all the rest of the auncient Greekes, doe speak of this matter conformably to the Latines: And Origen, and S. Hierome haue applied that place of S. Paule to the Romaines, (*your faith is preached through the vniuersall world:*) in the sence of the principallitie of the Romain Church: As if S. Paul should giue thancks to G O D for the conuersion of that place, which should be the oracle of the vniuersal Church, and wherof dependeth the conuersion of the whole whorld.

Ephrem the Syrian saith, that, *as Moises* was head of the societie of the Hebrewes; euen so was S. Peter of the Church of Christians: And as the one was Prince of the olde Testament: so the other is likewise head of the new.

One Eritrianus in the time of Emperour Emmanuel; It doth appear manifestlie by euidence of the thing it selfe, that our sauiour hath appointed S. Peter Prince & head for euer, not onely of the Latines and of Greekes, but of Armenians, of Arabians, of Iewes, of Madianites, of all the people of the East, and of the West, of the South, & of the North.

The General Councils, which be as it were, the cheefe, seat of the holy Ghoste, doe testifie the Primacie of the chaire of S. Peter, as it doth appeare in the first Council of Nice, where it is sayd that the Romain Church is the Rule of the others. *Concil. Nice.*

In the Council of Calcedon, where Pope Leo is caled bisshop of the vniuersal Church, to whom the keping of Gods vineyarde was committed, by our sauiour. *Chncil. Cal. 1. Act. 16.*

In the Council of Constantinople, where *Menas* the Patriarche was president, it is said: we folowe the Sea Apostolike, & it we obey, with them which communicate with it, we communicate: those which are condemned by it, we condemne also. *Concil. Const.*

In the seuenth Synod of Carthage the seat of S. Peter hath primacie through al the world, being head of all the Churches of God,

In the Council of Laterane: where the Greekes & the Latines were. In the general
Conci. Lat. c. 5. Council of *Lions*, & in the Council of *Flo-*
rence, by consent of the Greekes & of the La-
 tines, it is sayd & defined, that the holie Apo-
 stolike Seate and Bis hopricke of Rome, doth
 hold the Primacie over all the yniuersal
 worlde, that the Pope is the true vicar of Je-
 sus Christ, father and doctor of all the Chri-
 stians and head of all the Church.

He should make a great volume, which
 would gather together all the testimonies of
 the supremacie of S. Peter, & of his successors
 over the Church. This point was so cleere in
Theod. lib. 3. c.
14. act. coll.
Carthag.
 the primitive church, that certain heretikes,
 for to procure authoritie to their sect, did
 faigne to haue cōmunion with the Romain
 Church, so farre forth, that the *Donatistes* did
 suborn a Bis hop of their sect, whom they
 caused to remain at Rome secretly, that they
 might say that they had that marke of the
 true church, which is of the chaire of S. Pet.
Optat. lib. 2.
 And they suborned an other, which did pra-
 ctise with some raskall fugitiues of the citie
 of Rome coming frō thence. for to proue by
 thē that he was bis hop of Rome & succes-
 four of S. Peter, but these cōpanions being
 conuicted of this fals hood were cōfounded
 and made ridiculous.

The Emperours the selues haue acknowledged the bis hop of Rome to be head of the vniuersal Church: and they haue called him, *Pastor of Pastors, father of fathers*, and the *toppe of the crowne of the Clergie*. And that so publickly, as the Paymin Authors make mention therof, as it appeareth in *Amianus Mancellinus*. which named Pope *Liberius* souerain Bis hop of the Christian law, and the *Emperour Constance* caused S. Athanasius Bis hop of Alexā-dria to be sent to the same pope, of purpose to cause him to be condemned by him which hath the souerain authoritie ouer the Christians,

Thus by these testimonies as wel of the Gospel, as of the anciēt fathers, & Councils, and by the practise of the Church it selfe, si-then the Apostles to this day, it is manifest that there hath bene one soueraī head in the ministerie of the Church, vicar of the souerain head essential, Iesus Christ, and successor of S. Peter, in that vicareige: to whom al Catholikes which are disperfed throughout the world, are ioyned as members to their head.

Loe here 12. markes, of the true church, That is to say, 1. The possessiō & propertie of the name *Catholike* 2. The succession of the Apostolike priesthood, 3. Antiquitie, 4. The long cōtinuance without interruptiō. 5. The

largenes of the kingdome: 6. The victorie of the whole world, by efficacie of doctrine, 7. The conformitie in doctrine with the primitiue Church, 8. The holynes of doctrine, 9. The holines of life of the possessours; 10. The gloire of miracles: 11. The Infelicitie of the impugnors, and prosperitie of the Protectours: 12. And the vnion of the members with their head, the successour of S. Peter. These are comprised in fower woordes of the *Creed*, that is to say, in that *he is one, Holy: Catholike, and Apostolike*. I doe not enter here into the groundes of the doctrin of the Catholike Church; The principal scope of this present treatise, was onely to shew that out of the Catholike Church, man can not be saued whatsoeuer thing he doth, whereunto I haue added these outward, markes, the which without farder disputation may be sufficient to euery Christian mā, to resolute him selfe, touching all difficulties what soeuer, for all the controuersies which haue bene, are, and euer shalbe, in the faith, doe rest therein: and are reduced to that onely head, to finde the true Church. Which being ones found, a man is out of all hazard and peril of error. For all agree vpon this principle, that there is but one Church: and that the same can not erre, being (as
faith

saith S. Paul) *The pillar and seugrounde of truth* . And therefore, whosoever shall doubt of any thing , (as of Sacramentes, of the Inuocation of saints , of praying for the dead, or of any other point of lerning) he must onely marke that which the Church doth teach thereof , and then, therevpon to resolve him selfe more assuredly, then if an Angel of heauen were descended expressly , to informe him of the same . And every other cōgregation which shal call it selfe the church teaching the contrary , must needes be convinced of falsehood , of being sent from sathan , of heresie , and of impietie.

All the markes of the Catholike Church are euidently found in the Romain Church: The respect of the name *Romain*, is not to the town of Rome but the to chaire of S. Peter, which hath that highnes of glory, to haue bene cheefely and especially priuiledged by the prayer and promise of our sauiour , who prayed for S. Peter , to that ende that his faith might not faile: and founding vpon him his Church , hath promised vnto him that the proud gates of hel shall neuer preuail against her , as in fact we see that sathan hath ouercome the Churches of the other Apostles, and ouerthrowen their chaire , In *Hierusalem* , in *Alexandria* , in *Ephesus* , and

els where: But not the chaire wherewith S. Peter hath innobled the citie of Rome, This Church is onely, inuincible, insupplantable, immouable frō her foundation: It is she that hath born away the victory of the whole world. She hath destroyd Paganisme, ouerthrowen Idolatrie, expelled al heresies, tamid kingdomes & Empires, overcome the Philosophers, driuen away the darkenes of the world, & hath gained to god all men of good will. She hath troden down, and always shal tread down the head of sathan: She hath ben euer sithēs S. Peter, an obiect vnto the world very apparant, asa moūtain of vnderstāding, A burning light not to be quenched, and an infallible Pole starre, directing the way of God. To her onely in the troublesome and tempestous sea of variable opinions of men, we must haue regard. She is the quickening plant that god hath planted in earth, hauing her Roote in heauen: Yt is not possible for men to root her out, no more than it is to throw downe God from his heauenlie seat, vpon whom she is founded. All the heresies of the world haue bent them selues against that Church: Tirans, Hypocrites, and euell Christians haue assaulted her, but she remaineth victorious, ouer all her enemies, not by the

the merits of men, but by the efficacie of that prayer which our Saviour made to his father for the faith of S. Peter, and to make his promise effectuell; The promises of the truth it selfe can not be vaine. Iesus Christ sayd of the temple of Hierusalem, that there should not one stone remayne vpon another: and so it came to passe, the Iewes edified them selues with might and maine to build the same again, but fier came from heauen and placed it self in the foundations, for to hinder their intreprise. He said of his church, that it should endure as long as the world shall remain, And men doe see that hither to she remaneth as long as the world hath indured: heauen and earth shall passe, but the woordes of our Saviour shall not passe; Let these wicked Spirites, heretikes. Schismatikes, Hypocrites, and deuellish men, lay their embushes, conspire, make warre, and doe all they can against that Church, yet shall they get nothing. They fight against the prayer and promise of our Saviour: they doe fight against God him selfe. The deuils haue not gotten the victory in heauen against the Angels, neither shall they get it in earth against the Church: Many Angels did fall, many members of the Church doe fall dayly: But as the king-

kingdom of Angels was neuer wholly ouer-
throwen, so the whole Church shall neuer
be vanquished. Hel may shake the earth,
but not the heauens. The Church is not an
earthly building, a building of Adam, a
building of no other foundation then natu-
ral: It is an heauenly building, whollie super-
natural and diuine, where of, not man, but
God him selfe is the foundation, and foun-
der: and the holy Ghost is the Architect
which hath gathered together the liuely sto-
nes: This building is not made of men borne
by nature, as the children of Adam; but of
men made heauenlie, regenerate by grace, as
the children of God. Faith which is the bond
of the bodie of that Church, is aboue the
heauen, the obiekt of that faith, which is
I E S V S: Christ, Author of that regenera-
tion, doth appertain more to heauen by
his diuine person, then to earth by that hu-
main nature. Therefore a thousand hels
shall neuer be able to preuaile against that
church: who so euer thou art therefore which
hast separated thy self from that Church,
what so euer thing thou doest, thou art not
apparteining to I E S V S Christ: thou art
a member of sathan and a pray of euerlasting
damnation. Goe about the earth and the
see, trot vp and downe the world, and goe
where

where thou wilt searching the truth, thou shalt not find the same out of this Church. The Church Catholike, Apostolike and Romain is the same of whom doth spring & rise as from a center, all the doctrine of Christianitie; the chaire of S. Peter is the chaire of Iesus Christ, and of the truth it self, al other chaires are the chaires of pestilence. Take away frō before thy eyes those clouds of euil opinions heaped together and thickened by false reportes against ecclesiasticall persons, and doe hinder the to see the truth, if there be any spottes in those persons which be sett in the chaire of S. Peter, it must needes be that all the true children of God find them selues therby inwardlie wounded, and praye to God to make them cleane. But in the meane time what so euer they be in their maners, those are particular matters personal, and separated from the chaire, which is a dignitie, authoritie and matter vniuersal. I know that in manie ther is not a cromme of the holines of S. Peter; & that they be scandalouslie gone a straie from the life Apostolike, but they teach the faith of S. Peter & the Apostolike doctrine. Looke not then vpon the faultes of the persons: haue regard to the promise and to the prayer of our sauiour. If the defectes of the ministers be of more force with the or beare more swaie

with the, for to alienate the from the church,
than the reuerence of the prayer and pro-
messe of our sauiour, to kepe the there;
thow art vnwoorthie of any other prayer
and promesse of our sauiour. The chaire of
S. Peter is the maistresse of the faith: I wold
that she were also the example of holie life.
But what so euer scandal there hath bene in
some, thou shalt find others in the priest-
hood and people, that better know the faults
wherin they are, then thei self: more lear-
ned also, and lesse reprocheable in their
maners, and in all pointes lesse imperfect
then they self and are in ioye and in peace
of their conscience in this Church. There
they receiue the sacraments of life euerlas-
ting they exercise the workes of charitie,
and there attend the iudgement of God.
Doe not say apart to thy selfe that thou
doest worshippe Iesus Christ; that thou doest
beleue the Gospel; and that thou doest re-
solue thy self according to the expresse
word of God; euen so sayd *Arrius*, *Mani-
cheus*, *Pelagius*, and all the auncient heretikes:
Thou doest not worship Iesus: It is thy ima-
gination and thy particular fansie (wherof
thou doest make an Idol) which thou doest
worshippe: Thou doest bowe thy self downe
before the woord of the deceiuer that hath
seduced

seduced the; & not before the woord of God: That which the Church doth teach, is the expresse woord of God: That which the heretike doth teach, is the expresse woord of the deuil, which doth vsurp the iudgement of the expresse woord of God, and doth vse the same for a baite, to make the swallow vp the hooke of error. This now is the verie greatest of al synnes, for wheras al that a mā may say of the formalitie of sinne, it is no other thing but the turning away and goyng farre of from God, There is no crime which seperateth more from God, than heresie: and there is not a sinner that Iesus Christ doth hate so much, as the heretike. The sinnes of workes, Adulterie, Meflaughter, couetousnes and other, doe depriue men of the grace of God, but thei doe not driue a man from the Church, neither doe they cut away the roote of life which is the faith by the which a man may find the way to enter againe into grace: but heresie doth not onlie take away grace, but doth also cut away the root of life, & doth depriue men of the participatiō of all good things that be in the church. The scripture sayth: *that faith is the substāce of thinges to hoped for: that without faith, it is impossible to please God: that the iuste of God do liue by faith:* that is to say

to say bresslie, that faith is the foundation of all Christian building. Now heresie doth take awaie from vs faith; then onlie heresie is a sufficient cause why the heretike can neuer wel ground his hope, can neuer doe worke agreeable to God, nor can neuer haue the life of the iust of God. The other sinnes be as a tyle taken from the couerture, or as a stone drawen from the wall, which doth much hurt to the building: But heresie is as it were the vndermyning of the foundation, which doth destroye the whole building. To be short, this kinde of argument is plaine and verie true, that no man can saue him selfe without the Sacraments of the Church: The Sacraments be not administered but by the priest, the priestes be not made but by the Bishoppes, Bishoppes be not made but in the Romain Church, then what so euer thing that man doth, it is impossible by all impossibilitie to saue him self out of the Catholike, Apostolike and Romain Church. Doe not resist thees argumēts: the more thou doest enforce they self to auoide them by euasions, so many more halters doest thou put about thine owne neck, & sinitest the axe in to thine owne foot: And what so euer thy tounge doth speake to the contrarie, thy soule doth fight against
the

the: and thy conscience ſhal neuer be in reſt, as long as thou ſhalt be in hereſie.

And S. Hierom vpon thoſe words of S. Paul; *Hier. in epi. ad Tit. c. 3.* that an heretike is ſubuerter and condemned by his owne proper iugement, ſayth verie wel thus, the fornicator, the adulterer, the manſlaer and other euil doers, be driuen out of the Church againſt their willes by the prieſtes: But the heretikes of them ſelues, without constraint do depriue them ſelues of the Sacraments of ſaluation, and of all the good things which be in the Church, damning them ſelues wittinglie, and throwing them ſelues downe hedlonge from their proper fredome, into the bottomleſſe pitt of euerlaſting perdition.

For concluſion I will exhort the, as the Angels of God did exhort the handmaide *Agar*, that was departed with her ſonne from the houſe of *Abraham*, whom to bring home again, finding her in the wildernes taking the waie towardes *Aegipt*, he ſaid to her: poore il aduiſed *Agar*, ſeruant of *Sara*, from whence comeſt thou? and whether goeſt thou? tourne again to thy maiſtres, and humble thy ſelf vnder her hand: as if he wold ſay, thinke on thy eſtate, that thou comeſt from a noble houſe, riche, ful of the bleſſings of God: that thou goeſt to

H caſt

cast thy self as a strayed sheepe into the throte of the wolf, in the land of malediction: And all these things well thought on, turne again to thy maistres: and humbling thy self vnder her hand, thou shalt be happie in that house. Euen so will I say to euerie heretike, thinke that thou comest from the house of the lyuing God, which is the Catholike, Apostolike, & Romaine Church, in the which onlie is the grace of Iesus Christ and the remission of sinnes, and all blessings of God: and thou goest in to the sect of a deceiuer, which is one particuler man, by whose mouth sathan hauing diuided the from the bodie of the only Church, it must needs folow that thou fall in to the bottomlesse pitt of heresie, which is the bottomlesse pitt of death and euerlasting damnation.

Take then the exhortation of the Angel, comforter of *Agar*, if not, thou shalt soone mere an other Angel which shall be thy destroyer. If thou hast erred vntil this tyme, cut the threde of thy errors: renounce heresie, and all newnes of opinion; be the disciple, not of any particular man what so euer he maye be, were he more holy and more eloquent then an Angel, but only of the Catholike Church, the which can neuer erre; for so much as she is gouerned by the holie Ghoste:

1. Cor. 10.
Heb. 9.

Ghost; and that IESVS Christ is her head,
which is the feur ground of the Catholikes:
vnto the which I pray God giue vs the grace
to cleaue, and continue firme and sure, &
that we be found lyuelie members
of his body, when we shal
be iudged.

* *

SO BE IT.



Libellum hunc, Gallice intitulatum Du firmament des Catholiques contre l'Abisme des heretiques fideliter è Gallico in Anglicanum idioma, per nobilem virum Joannem Pauncesote translatum, ac per eximium Dominum Dom. Thomam Stapletonium Anglum, S. Theologiae professorem examinatum ac manu eius propria approbatum) Ac postremo ex primaria copia (manu dicti D. Stapletoni subsignata) fideliter (teste venerabili Domino D. Wilhelmo Cledero Presbytero Anglo) transcriptum tuto posse imprimi, ac prelo committi praesentium tenore attestor ego infra scriptus. Antwerpiae 9. Octob. Anno 1590.

Michael Hetfroey Bruegelius S.
Theologiae Licentiatus Canonicus
Cathedralis Ecclesiae B. Mariae
Antwerpiensis, librorum Censor.